

PHRENOLOGY

The Language of
the
Mental Faculties

J. MILLOTT SEVERN

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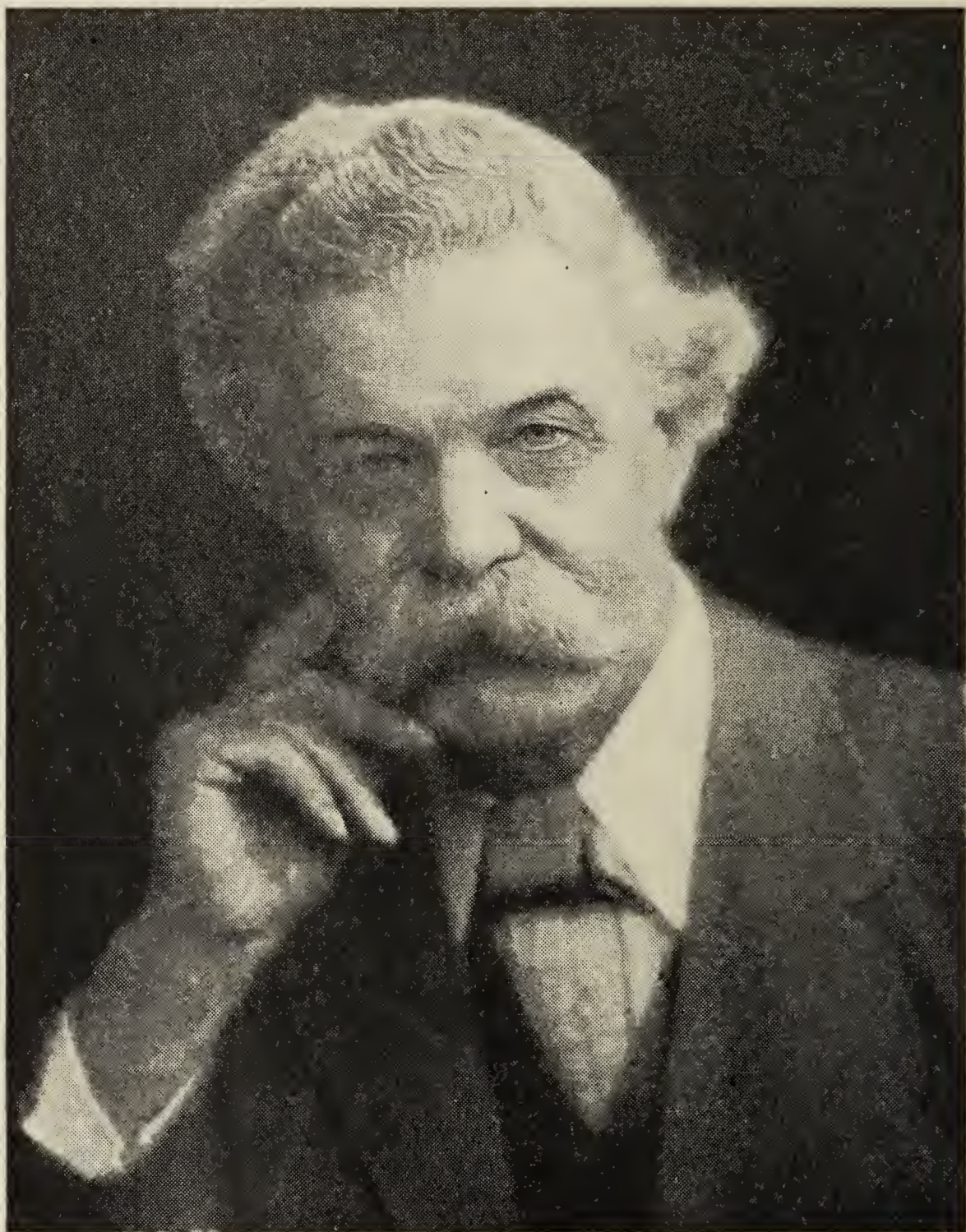
PHRENOLOGY :
THE LANGUAGE OF THE
MENTAL FACULTIES.

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Yours Faithfully
J. Millett Severn

PHRENOLOGY :

The Language of the Mental Faculties.

Definitions, Combinations, etc.

By

J. MILLOTT SEVERN, F.P.B.S.

Fifty Years a Phrenologist.

Author of

The Life Story of a Phrenologist,
My Village : Owd Codnor, Derbyshire, and the Village Folk
when I was a Boy.

Popular Phrenology.

Faces Beautiful in the Making.

Personality and Success,

etc.

Past President, The British Phrenological Society, Incorporated

Associate of the Institute of Journalists.

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In commemoration of my Golden Jubilee of continuous Phrenological Practice. With thankfulness that I have been privileged to write and publish this book; hoping that it will be particularly helpful to all phrenological students and professional phrenologists, and that its usefulness will further extend to the public.

1887-1937.

Lulled in the countless chambers of the brain,
Our thoughts are link'd by many a hidden chain ;
Awake but one, and lo ! what myriads arise !
Each stamps its image as the other flies ;
Each thrills the seat of sense, that sacred source,
Whence the fine nerves direct their mazy course.

Rogers.

This is truth, though at enmity with
the philosophies of ages.—Gall.



Photo by]

[Pannell, Hove.

MRS. J. MILLOTT SEVERN, L.P.I.

My wife, who, like myself, studied Phrenology under Mr. O'Dell, was presented with the Institution's Diploma on our Wedding-day, October 21st, 1890; and as an efficient delineator of character and occasional lecturer and writer has for many years associated herself with me in the practice of Phrenology. Very many of her clients will have pleasing memories of her charming personality and helpful phrenological delineations.

PREFACE.

I want this book to be especially useful to all students of human nature, amateur as well as professional phrenologists, world-wide practical business people and people generally.

One of the reasons why Phrenology has not advanced as rapidly as its usefulness should warrant is because it has in some measure been made to appear more difficult than it really is. There is no explanation of the mind's powers more simple than Phrenology. It is certainly an extensive study, and unending in its marvellous revelations, because it deals with man's mentality, life and actions ; yet it is wonderfully simple, and full of pleasing and useful interest.

To study the mental faculties in their active manifestation, and to be able to say definitely on the basis of a person's phrenological developments what he is mentally, and what he can best do, is intensely helpful ; and this specific knowledge, in its own good time, is going to revolutionise the world of thought, and give a better, clearer understanding of human nature, and a more comprehensive outlook on life than anything that has hitherto been expounded relative to the mind's powers.

The metaphysicians have not enlightened or helped us much in the real understanding of the mind ; they have instead made the subject more abstruse and complicated : and so far, present-day psychologists, lacking the phrenological basis for their hypotheses, are making but little advance in the elucidation of the mind's manifestation. It is the science of Phrenology that can and will do this satisfactorily and efficiently, and the sooner students of the mind come into the phrenological arena, and get to work on the already proven facts, the better will it be for the world and everybody in it.

There is an old adage that a little knowledge is a dangerous thing. This can be struck right out of the category of Phrenology, for the smallest available phrenological knowledge can be made immediately helpful. To learn only the brief definitions of the mental faculties would be an encouraging start. This could be followed up by observing people's heads, noting whether long, narrow, wide, high or low ; accounting intellect in the front ; domesticity and the social affections at the back ; the executive, resistive, enduring qualities in width at the base ; rising above which, towards the back, are the aspiring and self-regarding qualities of ambition, cautiousness and restraint ; towards the front the idealistic qualities of imagination, sublimity and hope ; and at the top the moral and religious qualities. This concise knowledge of Phrenology should be so intensely enthusing as in many instances to give an everlasting desire to further pursue its study.

Enthusiastic students, teachers, practitioners and devotees of the science have been so concerned lest error and doubt should in some way attend its advocacy and teaching, that they have guarded and protected it with the greatest reverence ; and have set such a high standard¹ on qualifications for proficiency as to scare away all but the most honest investigators, having a profound respect for its teaching. Only scholars and others of high educational and professional attainments were thought sufficiently qualified to enter its portals. All this has limited its progress and expansion.

Seeing that Phrenology relates to the brain, and that the discoverers and many of the early devotees were medical men, there has been a tendency amongst its advocates to regard medical qualifications as a necessary adjunct to phrenological practice. As phrenologists we are proud of the fact that the founders were highly qualified and eminent men ; but that should not deter others outside the medical profession from studying and applying this science.

The British Phrenological Society has spent years of valuable time teaching brain physiology and anatomy ; and regarding this as very essential has doubtless deterred many, otherwise well fitted, from entering into phrenological practice. Whilst not deprecating physiology as a useful additional qualification, it is not definitely a necessity, Be a qualified physiologist by all means if you can, but first be a phrenologist if you are out to teach and proficiently practise Phrenology.

Medical studies have always greatly interested me. I have given more time to the study of medical and physiological subjects than any other apart from Phrenology. In 1887 I attended the Physiological and Hygiene Classes at Exeter Hall, London, taught by Dr. A. Newsholme, who later became Sir Arthur Newsholme, eminent as a writer and lecturer, Medical Officer of Health for Brighton, and State Medical Officer. My son once told me that excepting for the possession of some very fine specimens of the brain modelled in wax, I had a better equipment for teaching brain anatomy than they had at Guy's Hospital, London. It may be further mentioned, as an indication of the great amount of anatomical and physiological study which many phrenologists have associated with phrenological qualifications, our venerable and highly esteemed schoolmaster phrenologist, the late James Webb, frequently stated that phrenologists should have such an advanced knowledge of brain physiology as to be able to teach the doctors. This was a high ideal to set students, but really not so necessary as he accounted it to be. Apart from brain specialists, many medical men know less about brain anatomy than almost anything else taught them in the medical schools.

I have purposely used very few anatomical terms in these descriptions, knowing as I do from practical experience that for delineative purposes it is far more useful and necessary to be amply acquainted with every possible phase

and combination of mental manifestation, and to be constantly comparing the same with formations of heads. At one of his lectures, Mr. O'Dell once told us that he had been invited to give a lecture on Phrenology to the doctors and students at Westminster Hospital. In the debate which followed, emphasis was laid on the necessity of phrenologists having expert knowledge of brain physiology ; otherwise attempts to read character were of little use. He replied by saying that : whilst he was appreciative of physiological science, he cared not if the skull was stuffed with straw, so long as the formation of the head corresponded with mental manifestation, and this he was able to prove.

In all normal cases this statement may be regarded as true ; for excepting where there is some unusual malformation of head, or disease of the brain, which is generally discernible on careful examination, phrenological prognostication is not more baffling to the experienced phrenologist than is the diagnosis of some medical cases to medical practitioners.

After a life spent in phrenological practice, O. S. Fowler says : “ Character reading is by far the most delightful and profitable reading in the world. Nothing else bears any comparison with it in either inherent stirring interest or practical value. The study of human nature, by common consent, surpasses all other studies in all respects. And well it may : for its subject, man, excels all others. Is not the study of the natural history of birds, fish and animals interesting, and is not that of man superlatively more so ?

Ability to read this man and that, at a picnic or party, on 'change or in church, at concert and lecture, by the wayside and fireside, in public and private, anywhere and everywhere, is a greater personal luxury and an art more practically useful, than any other whatever. To see the workings of this faculty in this man, woman, child, and of that or those in others is an art, a gift, a talent, a possession, an acquisition, a personal comfort, without a peer.”

One of my aims in these descriptions of the mental faculties is an attempt to incorporate into them, as far as can consistently be done, and without making them too lengthy, all the primary and leading characteristics manifested by each faculty. In some instances this has entailed minute and perhaps seemingly unnecessary detail ; but if delineators of character desire to apply Phrenology to the full extent of its usefulness, they will not only need to be familiar with all that is here described, but they will require a still greater and more extensive practical knowledge.

Throughout these descriptions I have given an account of the circumstances relating to their discovery, and the names of the discoverers of each of the faculties. Hitherto the whole of the mental faculties have never been so entirely and at the same time tersely dealt with. It has meant a considerable amount of careful research, as the details and facts could only be got together by a great amount of reading, as well as personal inquiry and investigation. I commenced the study of Phrenology as a youth of fourteen, and kept it up in all the leisure time I could give to it. I learned a trade that enabled me to work and live in London, because of its greater facility for the study of human nature, and after attending Mr. O'Dell's lectures for several years, I became his first pupil in 1887. Some of the information I obtained from conversations with Mr. L. N. Fowler ; and I lectured on the Discovery and Nomenclature of the Mental Faculties ; at the British Phrenological Association in April, 1888, Mr. Fowler was the Association's first President.

Fortunately, I had been able to purchase a complete set of the Edinburgh Phrenological Journal, and by getting up at four or five in the morning, I carefully read the whole twenty volumes, as well as Gall's, Combe's, Spurzheim's and other works ; and I spent some time at the British Museum and the Guildhall Libraries, reading books I was unable to obtain. Even then I could not have completed this task had it not been my good fortune, many years after, to procure

the first twelve volumes of the American Phrenological Journal, the first volume of which was published in 1839. It is the only set I have ever seen ; and here I was able to find some details relative to the discovery and location of Human Nature and Agreeableness, which were needed to complete this treatise. It is generally known that Mr. L. N. Fowler was the discoverer of Human Nature. This he told me himself, but I needed other details of which he was not so well able to inform me.

Whilst this may be regarded as a fairly explanatory text-book, the extensiveness of Phrenology is almost inexhaustible ; and if the science is going to be of the fullest possible service, the phrenologists of the future will have to be more ample in their delineations than hitherto they have been.

It will be noticed that in dealing with the definitions of the faculties I have preferred to begin with the Perceptives, instead of Amativeness and the Social faculties, as is most usual. Whilst being appreciative of the usual arrangement, it better suits a work of this kind. Each faculty has its own distinct function, and must be carefully studied until wholly comprehended.

Preceding and following the definitions are chapters dealing with the founders : also Mental Combinations : Brain Quality : and other practical phases of the science, including the Localisation of the Mental Faculties, which my son, Dr. A. G. Millott Severn, has given me permission to reproduce.

Phrenology is worthy of the deepest attention and study, and the fullest support that the keenest scientific and philosophic minds can bring to its investigation. Earnest and enthusiastic as phrenologists and students of the science have been, few have given the extensive and detailed attention to it that its immense utility should command.

It is not entirely the fault of the public that the science is not more popular and more largely in demand. It needs

a more lucid and practical presentation. The training of many of those who have earnestly practised Phrenology has been limited : hence delineators have not been able to give to it that wealth of presentation of which it is worthy. Many have done their best, but generally its practical application has been so hindered, and its practitioners too modest.

To become a really useful and competent phrenologist, there is need, almost more than in any other profession, for verbal expression. People want to know and be told and have explained to them their characters, abilities, prospects in life, and how to make the best of their mental endowments: hence the need of an ample well-trained development of Language in the delineator, so as to clearly explain the many different phases of mental manifestation.

Phrenology is an uplifting, inspiring and immensely useful and commendable science, and will in future be recognised as such, but it is in advance of the times. The public is evidently not wholly ready for it, but it will, above all other helpful scientific subjects, be of special public interest and utility in the future. This cannot be gainsaid. Whilst so much else of primary utility has been exploited, this, the most useful of the sciences for everyday purposes and prospective human advancement has been neglected or ignored. Other reasons perhaps for its tardy acceptance are that it is too personal and too revealing. There are still people who would verily be glad were it not true. There will be no possibility of shamming when Phrenology is universally accepted and practised in the home, businesses, professions and public life. People are beginning to understand that indications of aggressive greed, selfishness and wrong-doing, are indelibly portrayed in the contour of the head, to be seen and known of all men.

Whilst I have aimed to put a good deal into these phrenological descriptions, based on my own practical experience, and have dealt with them somewhat differently from other writers, they have been written in the time I have spared from

a busy continuous practice of over half-a-century. They will, however, admit of considerable further analysis and extension. I hope that future phrenologists and students will have the interest and enthusiasm to feel that it is worth while to further enlarge on this important side of phrenological science : it is essential if the best is going to be put into phrenological practice, and the most efficient service presented to the public.

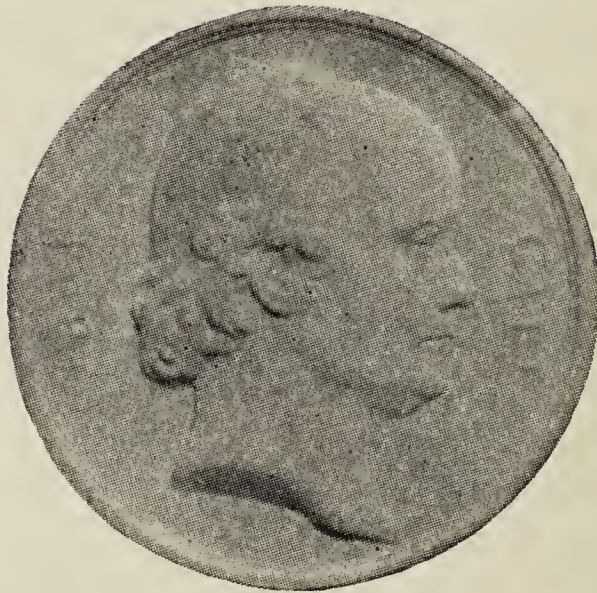
People do not now doubt the usefulness of Phrenology. What they want, and in fact, demand, is the very best that its practitioners can give them, and it is well that patrons should know that in respect to practical service, Phrenology has greatly advanced since the time of the early phrenologists, though its literature has been limited. What is now needed is a better up-to-date and more extensive practical explanation of the science. The greater experience of present-day phrenologists facilitates this. Mental faculties which at one time were described in two or three sentences may now be extended to a dozen pages more fully explaining their functions and utility, and so greatly enhancing the practical value of the science. With this extended explanation the public will be better informed, and phrenological practitioners of the future will be in possession of much applied knowledge and experience hitherto unpublished, that will enable them to be of far greater helpfulness to their clients.

Another of the difficulties that has retarded the progress of Phrenology during later years is the dearth of its literature. The majority of its devotees of a literary bent of mind, who by their writings could have done good service to the cause, have been too poor to spend in publishing : and for some reason we have not been able to attract and enthrall the wealthy and philanthropic, to whom a few thousand pounds would be little to spend in service so commendable, and capable of being so great a blessing both to present generations, and to millions yet unborn. Every day we may read of large sums of money being left to charitable and

beneficent causes : but excepting the Henderson Trust, comprising a small legacy which was left to help phrenological propaganda, the cause has had no other monetary benefactors. Thus it seems that the science will have to rise purely on its own practical merits. It will doubtless in time so succeed, but how greatly could it be helped if some charitable individual would have the goodness to help financially to build a big Central Phrenological Institution, for teaching, lecturing, scientific investigation, propaganda, research, and publishing purposes. What a laudable service this would be : how vastly could human nature and the progress of every nation of the world be helped and better understood by such an investment. Phrenology is a world-wide need, and whilst other sciences are making such giant strides, it is a thousand pities that Phrenology, the decipherer, expounder, and true and concise interpreter of man's mentality, should be so tardily accepted, and limited in appreciation and support.



Obverse.



Reverse.

Plaque of Gall
and Gall Centenary Badge.

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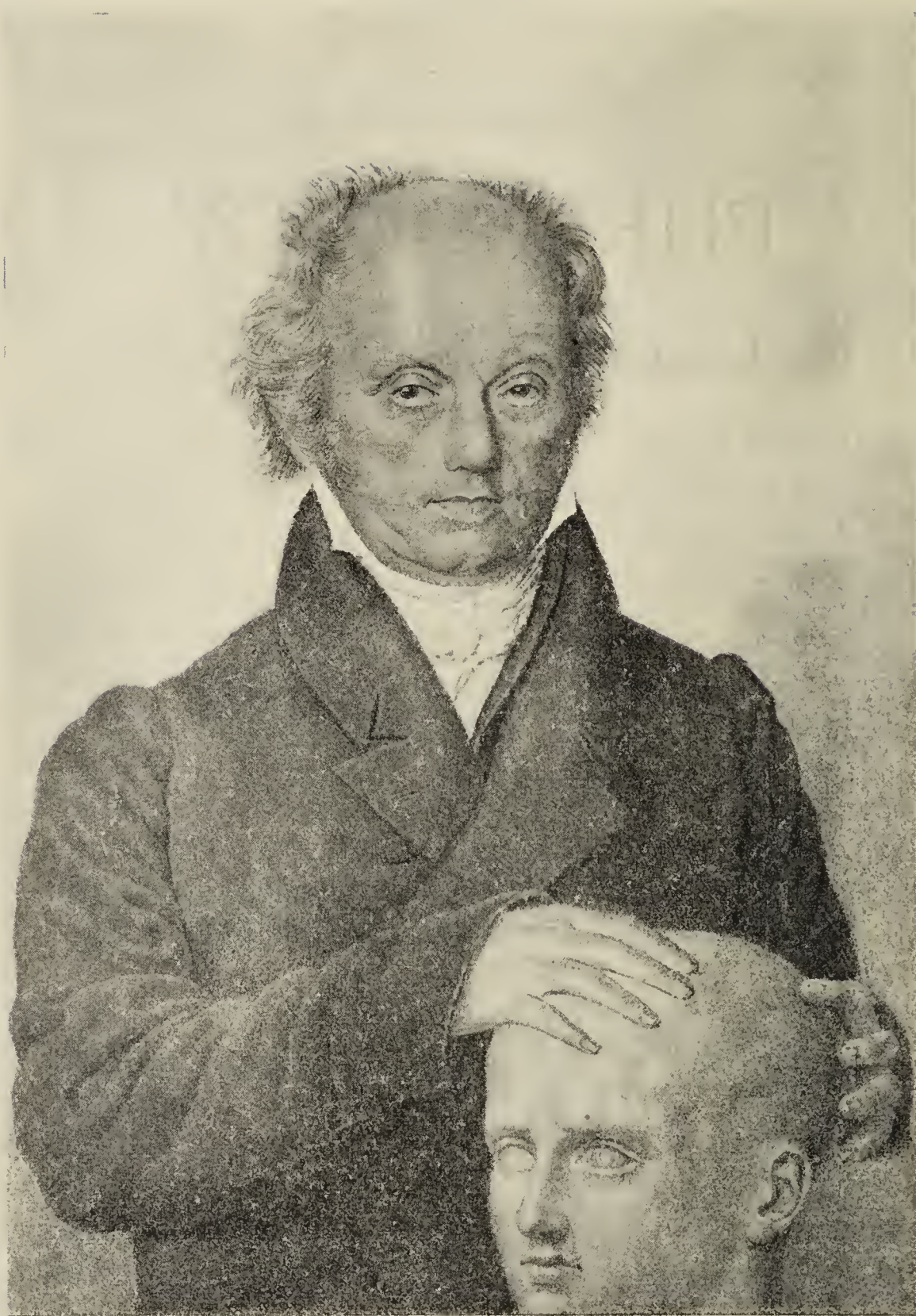
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GALL,
*Officié à Son Excellence le Comte Pozzo di Borgo
Ambassadeur de Russie.*

DR. FRANCOIS JOSEPH GALL.

PHRENOLOGY :

The Language of the Mental Faculties.

Definitions, Combinations, etc.

CHAPTER I.

THE DISCOVERER, FOUNDER AND PIONEERS OF PHRENOLOGY.

The history of a science, profession, or a movement of any kind that has eventually attained to public recognition and general utility is always interesting. The discovery and founding of Phrenology, and its progress and development, perhaps more than any other science, is of peculiar and specific interest. It has always intensely appealed to me, as it must do to any enthusiastic student ; and I may claim to have acquired some facts connected with the discovery of the phrenological organs that have hitherto been obscure.

By tracing the history of the discovery of the mental organs, students will become acquainted with much that is instructive as well as interesting relative to the progress and utility of Phrenology. Moreover, we have in its dis-

coverers and pioneers some of the most wonderful examples of indefatigable energy, earnestness and perseverance, such as naturally must stimulate and enthuse every person interested in human nature and a sound scientific basis for the study of their fellow men.

DR. FRANCOIS JOSEPH GALL.

The Discoverer and Founder of Phrenology.

Dr. Gall was born on March 9th, 1758. His father was Mayor of Tiefenbrunn, Suabia, in the Grand Duchy of Baden, Germany. His parents desired that he should be a priest, but he preferred the study of medicine, natural history, mental science and philosophy. Having acquired a medical education, he went to Vienna in 1781, where he soon became recognised as a very able physician, in which capacity he was actively associated with many of the hospitals and public institutions requiring medical superintendence. About the year 1794 he was recommended for the office of Medical Counsellor of State to the Emperor Francis I. which honour he courteously declined, lest it should interfere with his medical and philosophical studies and researches, to which he assiduously devoted his life.

Relative to his first observations, Gall says : “ From my earliest youth I lived in the bosom of my family—composed of several brothers and sisters, and in the midst of a great number of companions and school mates. Each of these individuals had some peculiarity, talent, propensity, or faculty, which distinguished him from the others. At school some were distinguished by the beauty of their handwriting, some by their facility in calculation, others by their aptitude to acquire history, philosophy or languages. One shone in composition, by the elegance of his periods, others had always a dry, harsh style ; another reasoned closely, and expressed himself with force ; a large number manifested



DR. FRANCOIS JOSEPH GALL.

talent or a taste for subjects not within our assigned course ; some carved or drew well ; some devoted their leisure to painting, or to the cultivation of a small garden, while their companions were engaged in noisy sports ; others enjoyed roaming the woods, hunting, seeking birds' nests, collecting flowers, insects or shells ; thus each of us distinguished himself by his proper characteristic, and I never knew an instance where one who had been a cheating and faithless companion one year became a true and faithful friend the next."

What seems to have attracted Gall's notice to the circumstances that these peculiarities manifested themselves in some external conformation was that he observed such of his schoolfellows as were most remarkable for the facility with which they committed their tasks to memory were distinguished by a remarkable prominence of the eyes, which he nick-named ox-eyes. This he found to be so invariable that he felt assured that it could not be the result of mere coincidence, but must spring from some deeper and more fundamental cause.

In process of time he thought he could discover the external signs of other mental qualities and dispositions, such as those of music, painting, etc. Continuing his observations he perceived that some of his acquaintances who were distinguished for decision of character, had the head largely developed in a particular part. The idea then occurred to him to look to the head for the external signs of the moral sentiments, and thus feeling convinced that mental qualities and dispositions were manifested in the external development of the head, he gave himself up entirely to the observation of nature, experiment and research.

Being physician to a Lunatic Asylum, and having the charge of many of the Hospitals and other public Institutions in Vienna requiring medical superintendence, he availed himself of making observations of the insane. He

visited prisons, resorted to schools, he was introduced to the Courts of Princes, to colleges, the seats of justice, and whenever he heard of any individual distinguished in any particular way, either by a remarkable endowment or deficiency, he observed and studied the developments of his head, and whenever possible he would take a cast of the same.

As an illustration of his indefatigable earnestness and enthusiasm in acquiring all possible data that would in any way help him in his discoveries, some interesting stories are recorded, one of which is the following : “ There was, indeed, a time when everybody in Vienna trembled for his head, and feared lest, after his death, it should be put in requisition to enrich the cabinet of Dr. Gall, but in spite of such fears and precautions the latter has not failed of materials, and has collected a large number of skulls, among which are those of some illustrious men, including poets, madmen, robbers, &c., and he has added as many skulls of animals as he could collect suitable for this purpose, especially those whose character and manners are well marked, and he has scrupulously informed himself of the history, dispositions, habits, passions, vices and virtues of all these individuals, men as well as animals.”

After nearly thirty years of observation and experiment, in 1796 he commenced giving lectures on Craniology. These lectures were the first public demonstrations of his phrenological theories ; the first written notice concerning his inquiries appeared in the German Journal *Deutschen Mercur*, in December, 1798.

In 1800 John Gaspar Spurzheim, a medical student, commenced his labours with Dr. Gall. After continuing these lectures in Vienna for five years, the Austrian Government, considering them fatalistic and antagonistic to religion issued an order that they were to cease. This prohibition strongly stimulated curiosity, and Gall's doctrines were studied with even greater zeal than before. Not having

the free sanction of the Government, he and Dr. Spurzheim left Vienna in 1805 to travel and pursue their researches. They visited a number of the principal towns and cities of Germany, and other parts of the Continent, investigating, lecturing, and demonstrating their theories regarding Phrenology. From November, 1807, Dr. Gall made Paris his permanent home, where his labours secured for him a large and lucrative practice, including the post of physician to ten ambassadors.

“Gall was a man of middle stature, of an outline well-proportioned, possessed a capacious head and chest, and the peculiar brilliancy of his penetrating eye left an indelible impression. His countenance was remarkable—his features strongly marked, and the general impression that a first glance was calculated to convey would be that he was a man of originality and depth of mind, possessing much urbanity, with some self-esteem.”

Dr. Gall was a great lover of pets and animals. Dogs, cats, birds, and even monkeys, he would constantly have about him, and in his rooms, where he could caress them, and study their dispositions and habits. As a boy he was fond of the woods, birds' nesting, and the study of natural history. In his home he would frequently be surrounded by pets, whose habits and dispositions he studied with great interest. Genial in manner, he had a ready disposition to give information regarding his doctrines, and to interest visitors in his pets, and the specimens of his collection of skulls, etc.

In 1823 Gall visited London, where he lectured to highly cultured and distinguished audiences. Amongst the numerous and fashionable attendance at his lectures at the rooms of Bossange and Co., Great Marlborough Street, states the reporter, were the following distinguished personages: The Count and Countess Lieven, Baron and Baroness Werther. The Duke and Duchess of San Lorenzo, Baron Just, Counts Colloredo and Marcellus, Sir George Tuthill, Sir

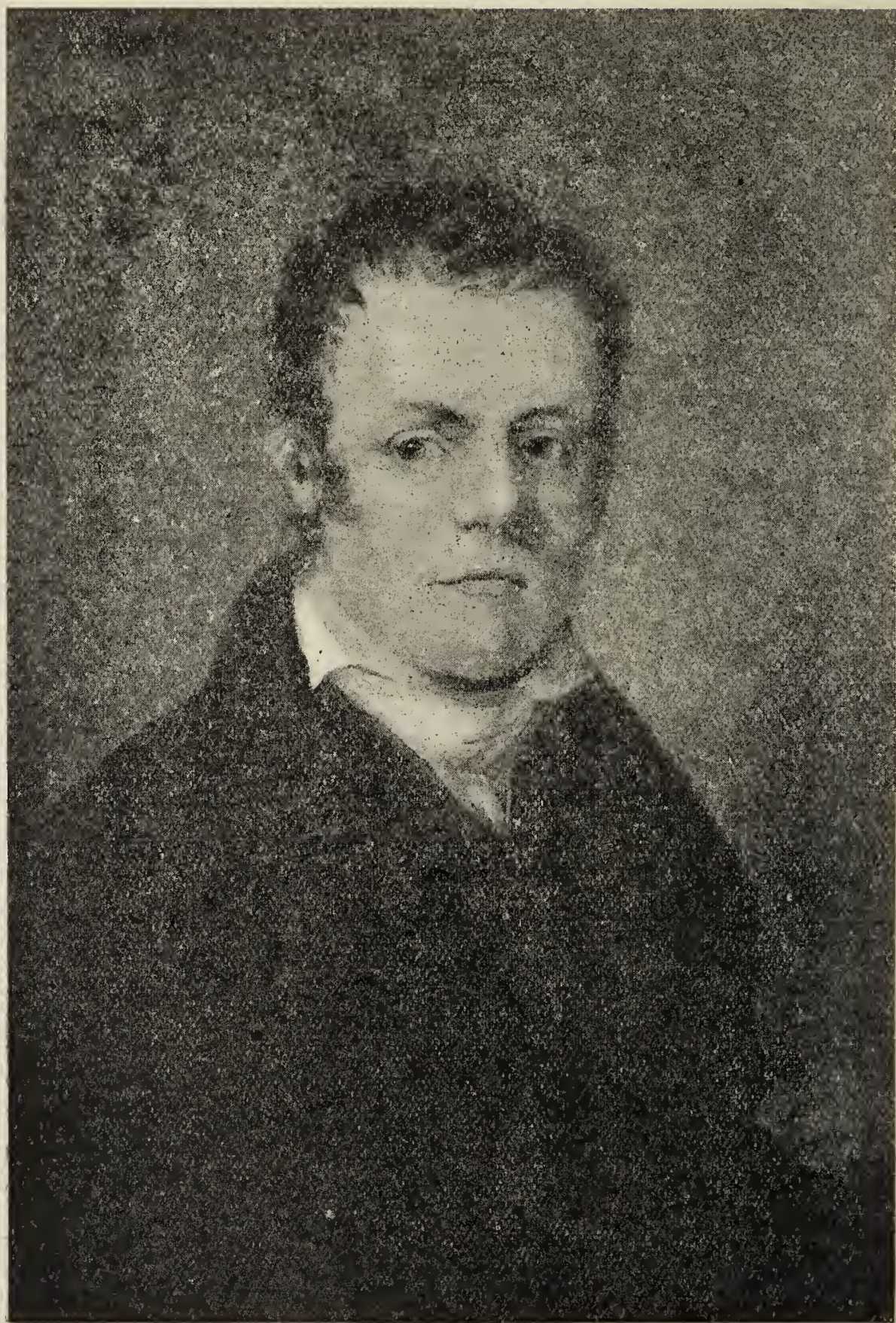
Alexander Crichton, Baron Stiernold, Count Mandelsloh, and many others of distinction.

Dr. Elliotson, head physician to St. Thomas's Hospital, who knew Dr. Gall personally, stated : " Gall's head is magnificent, and his countenance, dress and manners, show you that you are in the company of a profound philosopher, a perfect gentleman, and a most kind-hearted friend. He is perfectly free of affectation and quackery ; pursues truth alone regardless of all consequences, and has sought it at an immense expense, and free from all interested motives."

The doctrines of Gall have been greatly misconstrued, ignored, and abused from time to time by incompetent and envious critics and reviewers of his system. It has thus shared the fate of almost all other new discoveries upon their first appearance before an unenlightened and prejudiced public. Phrenology, however, has triumphed. Gall's masterly genius was highly valued by those best qualified to judge of its merits. While accomplishing the great work of his life, he was honoured, esteemed and sought by Royalty, and by the leading men of science and learning of his day. The French and German savants were frequent attenders at his lectures, and listened with profound interest to his learned discourses, and in 1814 the Emperor of Austria, meeting Dr. Gall in Paris, requested that he should return to Vienna, but having then settled in Paris he declined the royal invitation.

In March, 1828, at the conclusion of one of his lectures, when seventy years of age, Dr. Gall was seized with a paralytic attack, from which he never perfectly recovered. His interment in Père la Chaise was attended by an immense concourse of friends and admirers, including Drs. Broussais, Fossati, Vimont, and others of the leading and most distinguished literary men, physicians and scientists at that time, five of whom delivered orations over his grave.

The British Phrenological Society commemorated the Centenary of the death of Dr. Gall at their Annual Congress, 1928.



DR. JOHN GASPAR SPURZHEIM.

Dr. Spurzheim, co-worker with Dr. Gall in his scientific researches, was born on the 31st December, 1776, at Longuich, Nr. Trèves, on the Moselle, Germany. He was destined for the clerical profession, but instead became a clever anatomist and physiologist. Educated at the University of Trèves, he matriculated in 1791. He afterwards went to Vienna, where Gall was established as a physician, and in 1804 became a co-worker with Gall. They travelled together, and with further zeal and accelerated hope and confidence, pursued their researches in common until June, 1813, when Spurzheim again visited Vienna and took his degree of doctor of medicine. Leaving Gall in Paris in 1814, he came to England to promulgate their doctrines ; locating himself for some time in London, where he delivered courses of lectures, as well as in many of the principal towns of England, Scotland and Ireland, and in addition published some of his works on Phrenology and Education.

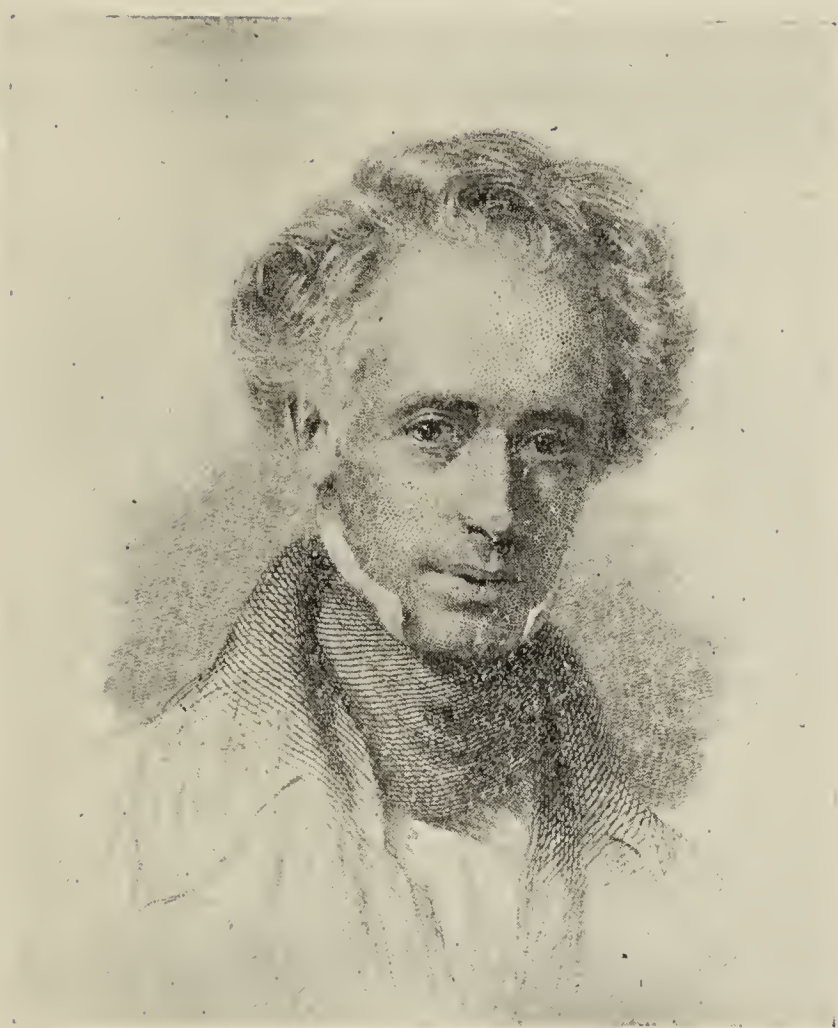
Phrenology met with the most strenuous opposition and ridicule on its introduction to Edinburgh ; but that City eventually became one of its greatest strongholds. Spurzheim made many converts to this new science amongst the members of the medical profession and other learned societies. It was at one of his demonstrations on brain dissection that George Combe made his acquaintance.

After many years of arduous and remarkably successful work in Great Britain, in response to an invitation, Spurzheim left England for America in June, 1832, where arrangements had been made for an extensive lecturing tour through the States. He delivered his first course at Harvard University on alternate days, the mornings being devoted to demonstrations before the medical faculty. In his endeavour to accomplish so great an amount of work, he greatly overtaxed his strength, and died at Boston on the 10th November, his death being brought on by chill and over exertion. The

honour paid by the Americans to Spurzheim's memory reflects on them the greatest credit. A monument was erected to his memory in Boston.

Drs. Gall and Spurzheim were indefatigable workers. In addition to their continuous lectures, researches and brain demonstrations, we are indebted to them for some of the most valuable works on Phrenology, Brain Physiology, Mental Philosophy, Education, and records of their discoveries, etc. Their great work—chiefly the compilation of Gall—on the Anatomy and Physiology of the Brain and Nervous System, a most magnificent production in four royal folio volumes, with an atlas of one hundred plates, was published by subscription at a thousand francs.

Few physiological students and medical men of to-day know how much they are indebted to the founder of Phrenology. Many are quite unaware that the system of brain dissection, as taught in our medical schools and Universities, is the system discovered and taught by Drs. Gall and Spurzheim. Before the time of Gall, the minute anatomy of the brain was quite unknown. The investigation of it by the methods of former anatomists could never have led to any useful results. They made horizontal slices of the brain with the scalpel, and only mutilated its parts without displaying its structure ; but Gall and Spurzheim, by a system of dissection entirely new, unfolded the parts of the brain, and showed that its structure was fibrous, and that the old manner of dissecting it caused former anatomists to mistake the middle parts for the medullary substance ; in fact, so erroneous were the views and descriptions of this organ, that anatomists have even compared its substance with boiled rice, paste, and inorganic masses. The methods of Drs. Gall and Spurzheim of dissecting the brain, have not only shown the fibrous structure of the brain, but have proved the most exact uniformity of nature in the structure of the nervous systems of animals throughout creation.

*Geo. Combe*

The lives of the Combes are very interesting, and students would do well to give them a careful reading. After the death of Spurzheim, though there were many who gave serious attention to the science, George Combe—the first British phrenologist—from having been a severe critic, became the chief exponent of the new philosophy. Born in Edinburgh, October 21st, 1788, he distinguished himself as a lawyer and philosophic literary writer. He possessed a very high head, was an exacting, serious, highly moral, and exceedingly conscientious man ; yet when he

first asserted that mind was a function of the brain, he was denounced as an infidel, and a would-be subverter of religion; but he cast aside all personal consideration, and hazarded his professional prospects to proclaim Divine truth as he comprehended it.

His biographer—Charles Gibbon—says :

“ Phrenology was, in his eyes, the key of all knowledge. He approached it at first in the spirit of scepticism, but study and research convinced him of its truth, and he became its most able exponent. His devotion to it was intense ; he viewed life entirely through its medium ; he attributed to his knowledge of it all the good he tried to do and was able to accomplish. It presented to him the most complete philosophy of the mind.”

A man of high character, conscientiousness and strict probity, it is said of him that as a lawyer the judge and jury always gave a decision in favour of the case he advocated, knowing that he would not plead for it had he not felt sure of its justice.

Harriet Martineau, in her biographical sketches, says :

“ A man must be called a conspicuous member of society who writes a book approaching in circulation to the three ubiquitous books in our language—the Bible, Pilgrim’s Progress, and Robinson Crusoe. Geo. Combe’s Constitution of Man is declared to rank next to these three in point of circulation.”

Combe married Miss Cecilia Siddons, the daughter of the famous “ Queen of the Stage.” His marriage was a very happy one, and he states that he reckoned himself to have set a practical example of his philosophy in marrying a woman so well adapted to him.

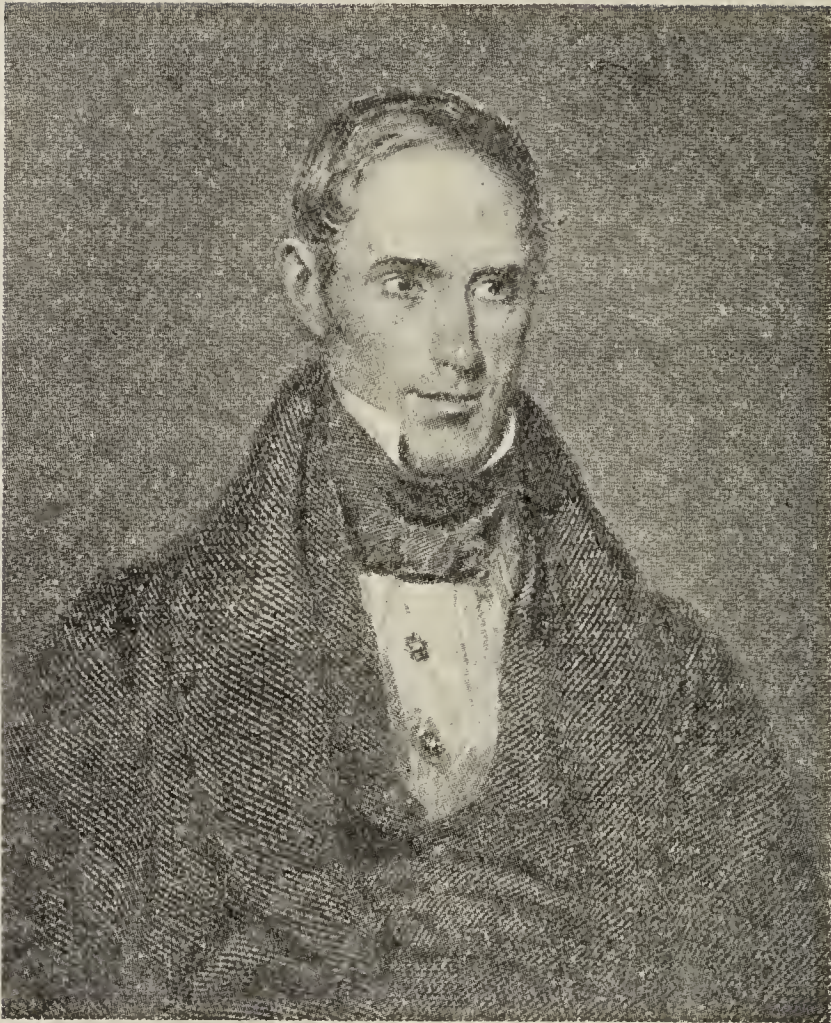
In 1837, the long looked for time arrived when, with a modest competence, he gave up the law, and devoted himself entirely to the propagation of the science and philosophy of Phrenology. At this time there were thirty-six societies in Great Britain devoted to the study of Phrenology.

Combe was highly esteemed and respected by the Prince Consort, with whom he had a number of interviews, and in 1850 he had an opportunity, at Buckingham Palace, of explaining to Her Majesty, Queen Victoria, his theories of education based on the phrenological developments of the Royal children.

During one of his visits to London, George Combe converted to Phrenology Mr. Thomas Wakley, M.P., the famous founder and editor of the *Lancet*, coroner for Middlesex, and probably the greatest medical reformer of the nineteenth century.

It is interesting to note that in the earlier years of the *Lancet*, when Dr. Spurzheim was located in London, and Phrenology was up against much strenuous opposition by determined opponents, the science had numerous earnest and loyal supporters—men able and eminent in medical, scientific and literary circles. The *Lancet* then defended Phrenology, printed numerous lectures and articles explanatory of the science, and regularly published reports of the proceedings of the London Phrenological Society. Contemporary medical and other journals gave similar publicity to Phrenology ; medical, scientific, and literary men vied with each other in their endeavour to establish themselves as discoverers of new phrenological organs ; and societies for the study and promulgation of the science were being formed in all parts of the country.

George Combe died on August 14th, 1858, in his seventieth year.



*Yours very affecy
And^r. Combe*

Dr Andrew Combe was born in Edinburgh on the 27th October, 1797. He received his medical education in Edinburgh, and took the M.D. degree at Edinburgh University in 1825. Like many others, Andrew Combe joined in the general outburst of ridicule with which the phrenological doctrines were received at the time of Dr. Spurzheim's visit to Great Britain in 1816-17 ; but observation, experience, and an investigation of the facts, demonstrated in

Spurzheim's lectures, convinced him of the truth and value of Phrenology ; and pursuing the subject, he continued until his death, one of the most earnest and uncompromising, yet one of the most sober and cautious of its advocates.

In 1836 Combe was honoured with the appointment of Physician in Ordinary to the King and Queen of the Belgians, and in March, 1838, he was appointed one of the Physicians Extraordinary to Her Majesty The Queen in Scotland, and in December, 1844, as one of Her Majesty's Physicians in Ordinary in that part of the United Kingdom. He was also a fellow of the Royal College of Physicians of Edinburgh, and a Corresponding Member of the Imperial and Royal Society of Physicians of Vienna. The life of Dr. Andrew Combe—by his brother George—is an exceedingly interesting work, and should be read by all phrenological aspirants.

Sir James Clarke, M. D. Physician in Ordinary to the Queen, says : “ Two better men than George and Andrew Combe, I believe, never lived, nor men who devoted themselves more zealously to promote the good of the human race, and the works which they have both left behind them, are calculated to instruct and benefit mankind for ages yet to come.”

DRS. BROUSSAIS, VIMONT, FOSSATI, ELLIOTSON.

Phrenology has had scores of able educated and distinguished devotees, deserving of record, of whom one would like to say a great deal. Mention should especially be made of Drs. Broussais and Fossati, of Paris, and Dr. Vimont, friends of Gall, and learned supporters of the science, and of Dr. Elliotson, also a friend of Gall.

PHRENOLOGY IN FRANCE.

The immense popularity of Phrenology in France at one period probably exceeded that of Great Britain. Many of the most eminent medical men of Paris publicly proclaimed its teachings. Dr. Broussais, Professor of the Faculty of Medicine of Paris, greatly popularised Phrenology by his immensely successful and masterly lectures, which were not only published largely in the Paris medical and other journals, but were also regarded with an importance which commanded their being published in our own leading medical journal—the *Lancet*. These lectures embodied a lucid and elaborate explanation of each of the mental faculties, with ample facts and proofs, which he himself had observed, of the truth of Phrenology. His discourses consisted of twenty lengthy lectures, occupying nearly two hundred pages of the *Lancet*. Broussais commanded the largest audiences of any lecturer on the science which often numbered two thousand or more.

JOHN VIMONT, M.D., OF CAEN.

Dr. Vimont, of the Faculty of Medicine, Paris, commenced his researches, as he himself states, without the slightest reference to Phrenology. In his endeavour to ascertain the function of the nervous system, he could arrive at no very satisfactory results, and after studying the works of Pliny, Buffon, Linnaeus, Leroi, Dupont de Nemours, and others, he procured those of Gall, not anticipating that they would assist him much, but the reading of them revealed to him that he had made the acquaintance of a man of remarkable mental capacity—a philosopher and scientist, possessing intellectual penetration, good-sense, and an immensely varied knowledge of human understanding; and so his former indifference gave place to the most profound veneration. Being a keen, critical investigator, and sceptical, Vimont accepted nothing on trust. During six years he spent more

than twelve thousand francs in procuring specimens. Although a sceptic in the beginning, after examining his own collection, and the immense accumulation of facts, all in harmony with the great discoveries of Gall and his researches, he was wholly converted to the doctrines of Gall, and became one of the greatest supporters and most successful investigators of the science of Phrenology. The cost of his collection amounted to 75,000 francs—£3,000.

His closely printed royal quarto volume of five hundred and fifty-eight pages entitled: “*Traité de Phrenologie, Humaine et comparée*,” accompanied by a splendid atlas, consisting of one hundred and twenty plates, and containing more than three hundred well executed figures of human and comparative anatomy, is a most valuable contribution to Phrenology. Whilst not as large as that of Dr. Gall’s the plates in this magnificent work are beautifully executed, and the figures more numerous than in Gall’s royal folio. Amongst other important contributions to the science, Vimont has the credit of the discovery of the Organ of Conjugality.

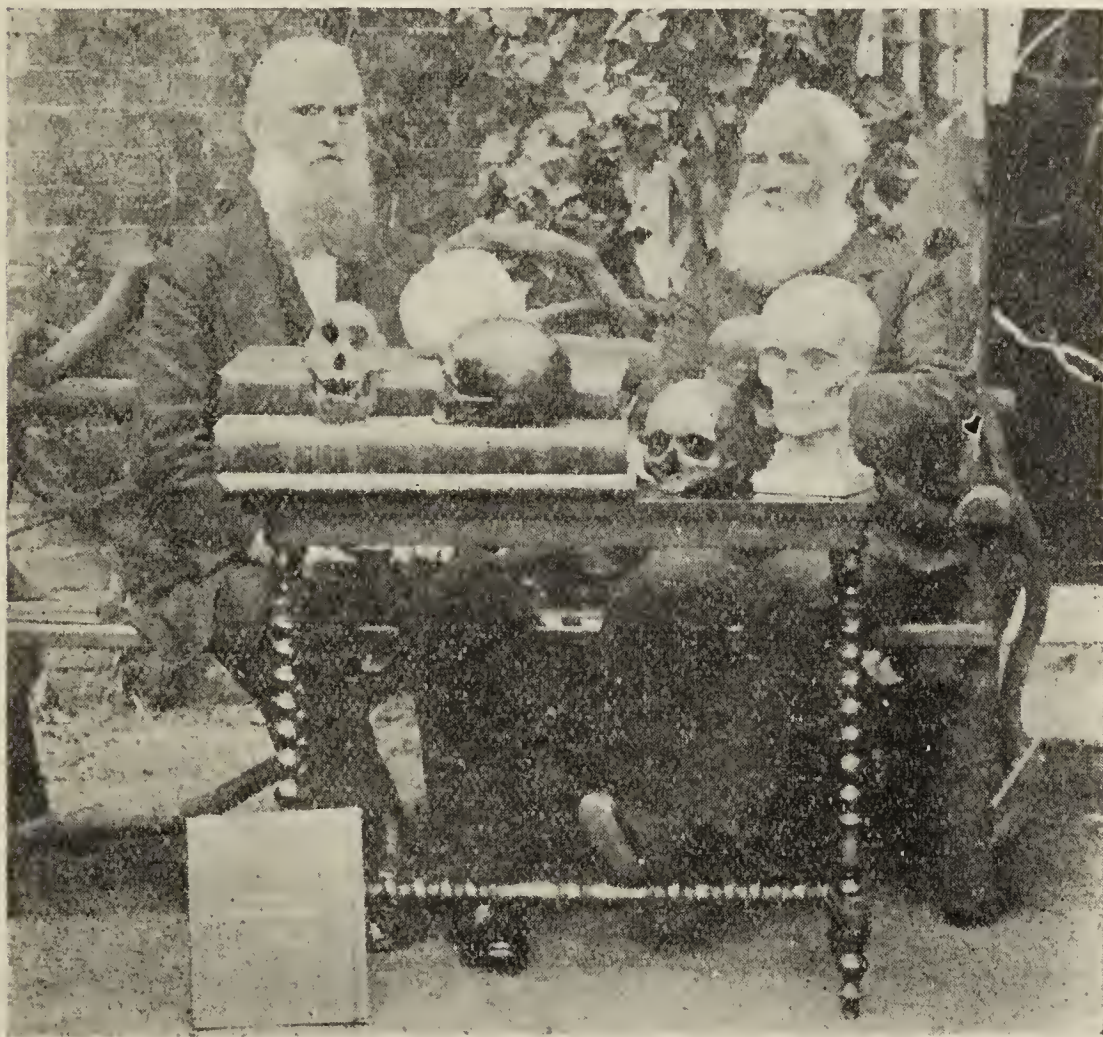
Mr. James Deville, who had an extensive museum of casts of skulls at 367 Strand, London, contributed very largely, and in a very practical way, to the advancement of Phrenology. He was the authorised modeller to Dr. Spurzheim, and availed himself of every opportunity of taking casts of the heads of distinguished living persons, and he also lectured and wrote on the science. His collections comprised numerous casts of persons taken when living: notorious criminals and insane persons; distinguished preachers, artists, painters, sculptors, architects, navigators, travellers; poets, literary writers; musicians; legislators, judges, lawyers; astronomers; actors; busts of ancient philosophers, originally in the Louvre, Florentine and Prussian galleries; and a private collection of upwards of 3,000 skulls of animals. He died in 1846, at which time his collection numbered 5,450 specimens.

Oh ! the many enthusiastic workers there have been amongst the earlier devotees to the science, whose names one would like to record in this introductory chapter. Whole volumes of stirring interest could be written about them if space permitted. It is to be hoped that some other enthusiast of the science will have the goodness to do this. Many of the younger students are not aware of the great amount of work some of them have done. Dr. Elliotson, M.D. one of the most prolific writers on medical and pathological subjects for the *Lancet*, was equally enthusiastic in the cause of Phrenology. His book on Human Physiology numbered over 1,000 pages. J. D. Holme, the personal friend of Dr. Spurzheim, devoted his wealth and years of his life lecturing, teaching and building up a museum of some thousands of phrenological specimens. John Epps, M.D., Edinburgh, a great literary writer, busy medical practitioner and phrenologist, wrote a manual and other works on Phrenology, and left a diary of 672 pages. Dr. J. P. Brown, M.D., Edinburgh, wrote a valuable book on Phrenology of over 600 pages. Illustrations of Phrenology, 300 pages, with full page plates, by Sir G. S. Mackenzie, Bart., F.R.S., etc., is a valuable contribution to Phrenology, and there have been numerous other able phrenological writers.

PHRENOLOGICAL JOURNALS AND MAGAZINES.

The capably edited twenty volumes of the Edinburgh Phrenological Journal had many gifted contributors. The American Phrenological Journal, starting in 1838, continued without a break for nearly seventy years, and became one of the oldest journals of the nineteenth century. The Phrenological Magazine had a continuous run of seventeen years, and later the Popular Phrenologist, nine years. The Character Builder, Los Angeles, edited by Dr. J. T. Miller, has been fairly continuous for nearly forty years. The Phrenological

Era, Ohio, edited by M. Tope, is now in its thirty-third year. Phrenology, the Official organ of the British Phrenological Society, Incorporated, still running, started in April, 1907. Many magazines and journals, including Science Siftings, The International Psychic Gazette, Lyceum Banner, Two Worlds, and The Kalpaka, India, have for many years published articles on Phrenology.

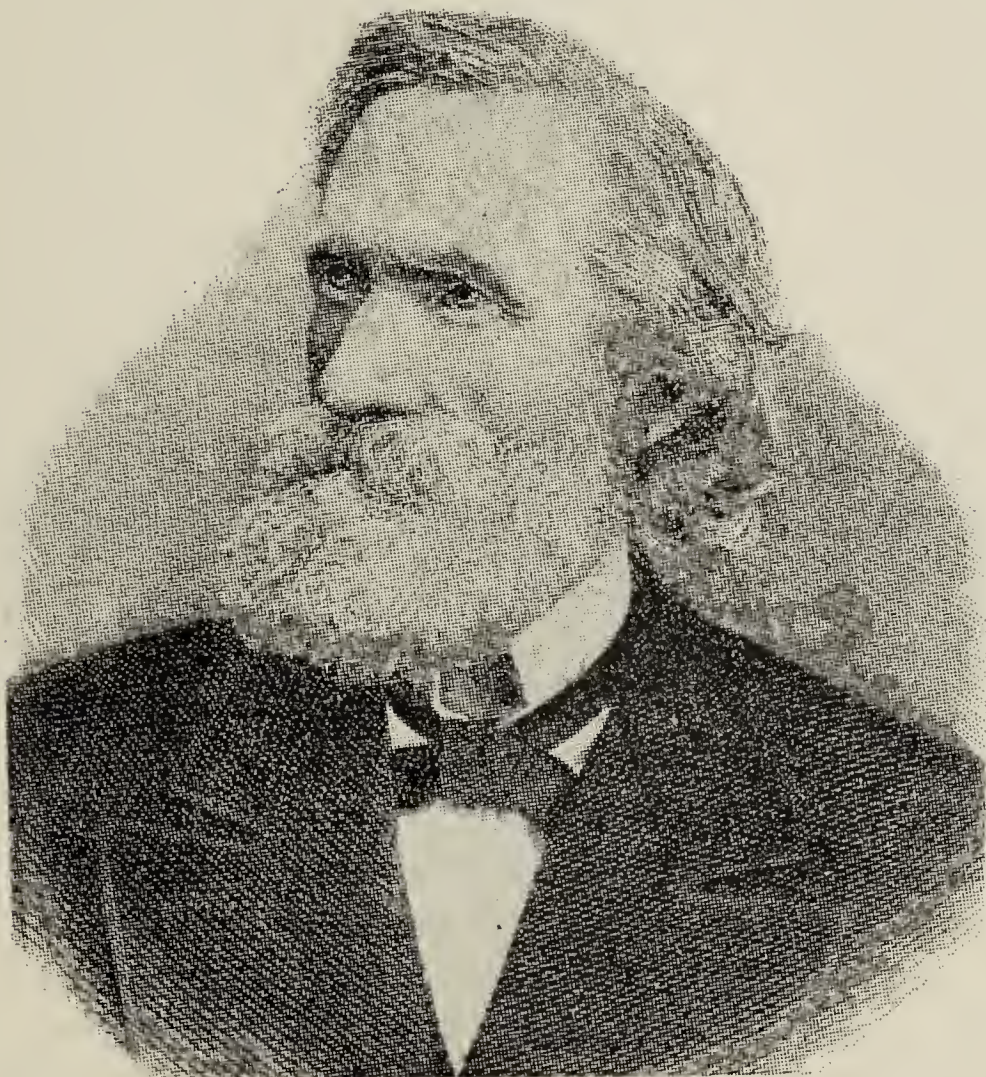


J. P. BLACKFORD, editor and proprietor the nine volumes The Popular Phrenologist and the three volumes British Phrenological Year Book, and JAMES WEBB, valuable contributor to each issue.

Histories of considerable interest could be written, not only of the earlier pioneers of Phrenology, but also of the many later enthusiastic adherents. Amongst others; mention should be made of John Melville, who compiled an elaborate manuscript volume containing the names, and appraising the work and status of advocates or critics of the science of every known writer of distinction, here and abroad, since the discovery of Phrenology. The manuscript is now in the care of the British Phrenological Society. This Society held its Golden Jubilee last year.

The Brothers O. S. and L. N. Fowler, following the Combes, were the first to give themselves entirely to the cause of Phrenology. They were students at Amhurst College, along with Henry Ward Beecher, and were educating for the ministry ; but having become enthused with Phrenology they made its teaching their life work, and were the first to organise and practise Phrenology on a business basis. When sufficiently qualified they made an extensive tour throughout the United States, Canada and Newfoundland, spreading abroad with Voice and pen the grand gospel of Phrenology. They compiled a phrenological Chart and Self Instructor of which over a quarter of a million copies have been sold ; and in 1835 opened central offices in New York, which became world-renowned as the Fowler and Wells Phrenological Institute. In 1860 Mr. L. N. Fowler, who had a distinctly scientific mind, came to England and became exceedingly popular as a lecturer and delineator. He travelled and lectured in most of the towns and cities in Great Britain, and later settled in London and founded The Fowler Phrenological Institute, Ludgate Circus. His wife was a charming and gifted woman, directly related on her mother's side to Benjamin Franklin ; and the first woman in America to graduate as a Doctor of Medicine. At the close of a very successful and useful life, accompanied by his daughter, Miss Jessie Fowler, and other members of his family, in 1896 he returned to his native land, where, soon

after his arrival, he peacefully passed away at the age of 86.



O. S. FOWLER.

O. S. Fowler was a most enthusiastic phrenological worker, a prolific literary writer and popular lecturer, and constantly prone to overdo. Besides being a founder and editor of *The American Phrenological Journal*, which had such a long continuous existence ; no other phrenologist wrote so extensively on subjects dealing with every phase of the science. Life to him thrilled with possibilities. His two great works on Human Science or Phrenology, as Applied to Health, Mental Philosophy, and Immortality ; and Creative and Sexual Science ; Life, its Factors, Culture, etc., comprising the gist of his literary writings, each contain over a thousand pages. Being also an enthusiast on health

subjects, he imposed all sorts of hygienic and dietetic experiments upon himself, testing their efficacy for the benefit of his fellow men. He was in his 78th year when he passed on at his home, Sharon Station, N.Y., Aug. 18th, 1887. He had just returned from a lecturing tour, went into his orchard, took a chill, and died within 24 hours. He charged good fees—\$5, \$10, and as much as \$50, and made \$3,000,000, but he cared little for money, and was a great benefactor. Both this country and America have much to thank the Fowlers for; their life-long service, and their sturdy advocacy and devotion to the propagation and advancement of Phrenology. They will ever be regarded with grateful memory in the annals of the science.

Mr. Nelson Sizer, one of the editors of the American Phrenological Journal, well-known as a very practical delineator, author of *Choice of Pursuits*, and *Forty Years a Phrenologist*, also S. R. Wells, another editor of the Journal, partner in the Firm and author of *New Physiognomy or Signs of Character*; also Winslow Lewis, M.D., the translator of the Six Volumes of the Works of Dr. Gall, must here be mentioned; likewise Dr. Caldwell of Transylvania University, who became acquainted with Drs. Gall and Spurzheim whilst a student in Paris; and who has the credit of first introducing Phrenology to the American people.

Stackpool E. O'Dell, with Florence, and Mrs. O'Dell, and staff of examiners, have been established at the London Phrenological Institution, Ludgate Circus, for considerably over half a century, and having phrenologically delineated hundreds of thousands of clients, they have in a very practical way greatly popularised the science. Mr. O'Dell was a distinguished lecturer and literary writer. Their prominent position, and unique window display of skulls, casts, and character delineations of famous persons, has for many years been one of London's unusual attractions.



J. MELVILLE and L. N. FOWLER.

Surely the time is ripe for a real revival of this wonderfully helpful science of the mind. Carefully studied, and its principles scrupulously applied, it will stand any test, however severe, to which it may be subjected. It is the essence of psychology, and its practicability in mental analysis places it ahead of every other phase of psychology. Modern psychologists may continue their researches, as the metaphysicians in the past have done, but with all their efforts, they will never fully understand the functioning and practical application of the mind's powers as scientifically promulgated on the basis of Phrenology.

CHAPTER II.

HARMONIOUS ARRANGEMENT OF THE MENTAL ORGANS.

It is a mistaken idea to think that Dr. Gall, the founder of Phrenology, first mapped out the skull into so many compartments, and then tried to mould nature to his speculations by assigning different faculties of the mind to different parts of the brain. On the contrary, he first observed a correspondence between particular mental powers, as manifested in the characters and actions of individuals, and particular prominences or conformations of head ; and it was only after repeatedly observing the concomitancy between the fundamental faculties and the corresponding conformations of the head that he held the relationship to be inseparably connected.

Each organ has an interesting history associated with its discovery, and it is worthy of note that in very few instances did Gall, or others engaged in the discovery of the mental organs, make mistakes with regard to their proper locations as recognised at the present time.

During the earlier investigations, blank spaces were left on the phrenological busts, until the mental functions applicable to these parts had been amply proved. Nor did the science come to light all at once. At least seventy years elapsed from the first observations relative to the discovery of the organs, whilst Gall was yet a youth at school, to the last recognised discovery.

In making his observations, Gall noted a fact at one time regarding the forehead, at another time regarding the back-head, and at a third time regarding some other part

of the head ; thus, in the course of years, he accumulated an immense number of facts. There was no pre-conceived order or system in the observations he made, yet no system of mind exists in which order is more conspicuous.

The harmony in the arrangement of the mental organs, when carefully observed, is remarkable and beautiful, and shows at once the truth and grandeur of Phrenology as a science ; for notwithstanding the seemingly erratic mode in which the organs were discovered, we find they are not haphazardly jumbled into place. Those of a kindred nature, allied to each other, are found in juxtaposition—allocated in the most appropriate and systematic manner.

For example, the intellectual organs of observation, thought, reflection and reason, are situated in the forehead, or frontal lobes of the brain. The social and domestic organs—Inhabitiveness, Friendship, Conjugality, Philoprogenitiveness and Amativeness, in the back-head or posterior lobes. Those of passion, appetite, force, executiveness and self-preservation in the side head or middle lobes, whilst those of an aspiring nature—ambition, pride, dignity and self-respect are in the crown of the head ; and those of sentiment, sympathy, morality and religion, in the top head.

It will thus be seen how characteristic each group is of the position in which it is located ; and that not only does each organ occupy a position which is best suited to the execution of its function, but near each organ will be found such other organs as are necessary for its co-operation and support.

It is interesting to note that the discoverers of Phrenology have not under any circumstances located the intellectual organs at the back of the head, or at the base of the brain, which are respectively the seats of the social organs and selfish propensities. And it will be seen that the more to the front, and the higher the location of the organs,

the more intellectual, aspiring, refining and moral or spiritual is their function.

Had the phrenological system been fabricated, the methods of investigation pursued by Gall would have led to great confusion, but as order and harmony reign not only in the great sub-divisions, but also in the more subordinate groups of the different organs, it distinctly proves that such organs are not fictitious, but founded in nature.

Each human being possesses the whole of the forty-two mental organs, but they are combined in different degrees of size and activity in different persons, and the manifestations of each are modified by the influence of those with which it is combined.

It may be pointed out as an encouragement to young people who desire to improve their mental qualities that they should endeavour to keep the brain susceptible to development by devoting themselves regularly to study from their youth and as they advance in years. Otherwise, when there is no effort made to keep the mind active by systematic thought and study, the sutures of the skull become firmly knitted together, making it difficult for the mind again to become susceptible to a high degree of culture.

Mr. Lloyd George, M.P., Sir Oliver Lodge, George Bernard Shaw, Mrs. Despard, the late Dr. J. M. Peebles, G. J. Holyoake, and W. E. Gladstone, are examples of men and women who have kept their minds clear and susceptible to high culture from youth to advanced age.

ORGAN AND FACULTY.

For the benefit of students, it may be mentioned that organs refer to brain centres or areas ; faculties refer to the manifestation of these organs as indicated by the talents, abilities or dispositions of individuals. For instance, if a person has a large organ of Colour, the brain will be prominent

in that part of the forehead where Colour is located, and his faculty or talent for judging of colours will be good. If the organ of Cautiousness is large, he has the faculty or disposition to be very cautious, and so with the other faculties. Faculty, however, is generally used in describing the intellectual qualities, whilst sentiment, propensity or disposition is applied to the domestic, executive, aspiring and moral qualities.

EARLY ERRONEOUS CONCEPTIONS OF THE MIND.

Speculations relative to the nature of the human mind and its faculties have occupied the attention and serious consideration of philosophers from a very early age. The first speculative theories of the nature and functions of the mind may be said to have commenced with the philosophers of Ancient Greece. Very quaint, romantic and unfounded, however, were the ancient opinions respecting the organ of the mind ; and drawn as they were from conjecture and analogy, they differ widely from those founded on anatomy and experience by Drs. Gall and Spurzheim, the discoverers of Phrenology.

Pythagoras taught the transmigration of souls from body to body, and from man to beast, throughout the ages. Plato believed that the soul was immortal, and conceived that it was composed of the same substance as that of the fixed stars ; from whence it came at birth and returned at death. Aristotle taught that the mind was located in the head—common-sense in the forepart ; imagination, judgment, and reflection in the central division, which communicated with the first through a minute aperture ; whilst memory, he assumed to be in the ‘convenient storehouse’ behind. He gives no reasons for thus assigning these

several mental qualities to those particular parts of the brain, and experience amply contradicts them.

TAUGHT THE SOUL WAS MATERIAL.

The Epicurians taught that thought and judgment were caused by the accumulation of volatile particles thrown off by matter, which easily penetrated our bodies and entered the mind. Others taught that the soul itself was purely material—composed of the four elements, fire, air, earth and water ; each part of which understood its own element. Other writers, following up the Epicurian hypothesis and uniting it with the Aristotelian, talked of trains of animal spirits which entered the brain at the ethmoid bone and communicated from one division to another. Subsequent writers taught almost similar doctrines. Gordon, a Scotch physician, at the end of the twelfth century, and Ludovico Dolce, the Venetian, fantastically divided the head into various compartments, as the special instruments of respective mental powers. But every location was purely fanciful.

Following the crude and unfounded beliefs of the ancients we come to the metaphysical writers of the two centuries previous to and contemporary with Gall. Descartes discredited all opinions previous to his own time, and in order to guard against the possibility of committing error in his philosophical system, he determined to doubt everything, until his reason could clearly assent to its truth. After discarding one hypothesis after another, he was forced to the belief that the qualities of bodies, such as heat and cold were sensations of the mind, and not the intrinsic qualities of matter. In this theory he was joined by Locke.

The works of the Scotch metaphysicians, including those of Dr. Thomas Browne, Sir William Hamilton, Hume, Reid, Dugald Stewart and others, whilst abounding in speculative theories, are remarkable for their complete

silence upon the subject of the bodily organs, or instruments through which the mind must operate in bringing it into communication with the external or material world ; and numerous as have been the treatises written by them, very meagre was the light thrown upon the constitution of the human mind. With regard to giving a practical explanation of the functions of the mind, it is now generally recognised that the works of the old metaphysicians are unsatisfactory and a failure. Of late years such works have been almost entirely discarded by students.

It will be seen that philosophers recognised some distinctive mental qualities, such as association, reason, attention, memory, moral sense, perception, etc., long before Gall's time, though they had not discovered that the seats or organs of the mental faculties were located in the brain, and are thus measurable.

The more comprehensive, definite and rational explanation of the faculties of the mind, and the discovery of the seats of their respective organs in the brain are entirely due to Gall and his followers. Gall was the direct discoverer of twenty-six of the forty-two brain organs and their corresponding faculties of the mind. Drs. Spurzheim, Vimont, A. Combe, Hoppe, O. S. and L. N. Fowler, George Combe and others, are among the discoverers of the remaining recognised organs.

In the place of metaphysics the subject of modern psychology, which is a little in advance of the theories proposed by the old metaphysicians, is being advocated and studied. But modern psychology without Phrenology can never clearly and practically explain the whole phenomena of mind. Hence Psychology must eventually give way to the more practical, measurable, and more easily demonstrable explanation of the mind's powers as promulgated by the science of Phrenology.

THE NATION'S NEED OF PHRENOLOGY.

The extent to which Phrenology may benefit both school and Nation, and, in fact, the whole world, has never been fully realised. Public authority has lacked enterprise in its tardy acceptance and support of the science ; yet the Nation's need of Phrenology is evidenced in every department of governmental administration. The practising phrenologist is daily advising and helping the working, business and professional classes, and the valuable services so rendered are greatly appreciated, and followed with success. This is amply proved by personal testimony and practical results. Phrenology can be just as usefully and successfully applied to municipal and national concerns.

In every transaction that has to do with the engaging and employment of men, the economy of brains, intellect and ability, and the placing of men and women in positions suited to their innate mental capacities, Phrenology is absolutely essential and necessary if the best results are to be obtained.

If Phrenology is successful in estimating the brain development of a child, and predicating its prospective abilities, its capacity for acquiring education and training, adaptation to pursuits, and possibilities of success, which it certainly is, then it is assuredly an easy matter to diagnose the brain capacities of grown persons, and show their intellectual fitness for positions ranging from the lowliest to the very highest, including Ministers of State.

THE MOST PRACTICAL METHODS OF ELECTION.

It should be insisted upon by the electors that every candidate for parliamentary, municipal and other State and public positions, should be subjected to a phrenological examination, and the best fitted according to the formation

of their heads, and the volume and quality of their brains, should be elected. It would save a great amount of unnecessary competition, trouble, misunderstanding, blundering and expense. Phrenology should be utilised in this way in every town and city ; and in the same manner it should certainly be applied to all candidates for parliamentary posts.

Organisers and builders of big business concerns have awakened to the value of brains as an asset in business efficiency. The Nation needs to be awakened to the necessity of brains in State efficiency, and the avoidance of putting square pegs in round holes. Public authorities and those in command have no scientific formula by which they can calculate a candidate's capacity or his intellectual grip and ability, nor will they ever have until Phrenology is called to their assistance.

Seldom is there a dearth of prospective candidates for government and official posts, many of whom may possess high-sounding credentials, but are phrenologically unsuited. These are frequently tried and found wanting, and others equally lacking in suitable ability are installed in their places, whilst the efficiency of the departments deteriorates and suffers, in some instances to an irretrievable extent.

There is a remedy for this deplorable state of things, and that remedy is Phrenology ; and the sooner it is recognised, the better will it be for the State as well as the Nation. Phrenology may be absolutely relied upon in the selection of the right man for the right place.

State Ministers ought to be chosen according to the formation of their heads, which definitely indicate their brain capacity and abilities ; and not solely upon personal influence, credentials or reputation. Reputation is not always a sure indication of character or ability. A man may have a good reputation, whilst his mentality may be weak, or his character quite unreliable, or he may be intellectually

fitted for something quite different from that which he undertakes to do.

In our search for the cause of failure, we find it in the fact that so few people are in their right place in the world. A man may be a success in some other calling who would be a failure in the one for which he is designated, and generally has so haphazardly chosen.

STATE AND SCHOOL PHRENOLOGISTS.

There should be State Phrenologists, and the services of the phrenologists should be requisitioned for every department in the State, in which large numbers of persons are employed, so that the best and most suitably endowed for the work required may be selected.

The value of vocational guidance has been recognised for some time both here and in America, but vocational guidance lacking the phrenological diagnosis of brains and abilities is incomplete. Phrenology is the most practical of all methods of vocational guidance, and should not be employed alone in business and State concerns, but also in the school.

Scholastic, State and Municipal authorities now recognise the need of the medical man, the dentist, and the oculist, in our public schools, to inspect the physical conditions: the eyes, the teeth, and the general health of the children. All this is good and necessary; yet there is a greater need of the mental specialist—the Phrenologist—to assess the mental conditions, and advise regarding children's natural abilities, aptitudes and fitness for the various studies and educational tasks allotted to them.

It should emphatically be demanded that Phrenology be taught in our schools. The utility of Phrenology in our educational curriculum cannot be over-estimated. It should be taught as a necessary subject along with science,

classics and modern business education ; and there should be a Consulting Phrenologist attached to every school, to advise regarding the children's mentality, and their capacity and adaptation to the different kinds of studies. We shall never make the best of our children mentally until we are rid of the idea that one and all should be taught the same, and on the same lines. There is as much difference in children's mental developments and their cranial capacity as there is in the vast accommodation of the palace as compared with the primitive cottage. You may standardise a nation's ships, manufacturing output, boots and clothing, but you cannot standardise brains.

Teachers would find it a great advantage to study Phrenology. It would give them a far better understanding and grip of young people's characters, and would enable them to know how better to unfold their mentalities ; and the study would occupy but a small amount of time, which many of them have of necessity to give to less helpful problems in Psychology. Far better results would accrue from the study of Phrenology. Present-day Psychology will never solve the mind's powers to the same extent as Phrenology ; hence the sooner Phrenology is made a compulsory subject in scholastic training, the sooner and more rapidly will the problems of the child mind be clearly understood and more fully utilised.

Phrenology would be eminently useful to the State in choosing the most efficient candidates, officers and employees for civil, municipal and State services ; in selecting the best mechanics ; organisers, investigators, administrators, diplomatists ; the best type of students for literature, journalism, or the law ; medical practice and surgery ; chemists, analysts, dentists, scientific research, etc. In all these and other matters materially affecting national progress and efficiency, Phrenology could be most beneficially employed.

The practising phrenologist is a valuable asset to every

community, and there ought to be phrenological practitioners in every town and city in the world. Wherever Phrenology is honestly practised, greater prosperity will prevail, because the existing mentality of citizens will be better known and more fully utilised.

The municipal authorities, tradespeople and residents of every town should encourage the establishment of a phrenological institution in their midst, where they can take their children, and know for certain their mental abilities or deficiencies, and in what way they can best succeed. In the case of the poorer classes, these should have coupons from the local municipal authorities, entitling them to free phrenological delineations, and the authorities should undertake to subsidise the practising phrenologists for services so rendered. The community would be amply repaid by the economy of brains, and the better mental growth and services of its citizens.

The ravages of the Great War, and more recent wars and the preparations for wars, having so depleted the world's manhood, makes the educational welfare, health and mentality of the children a matter of serious concern, and will necessitate still greater care in the future. We shall have to take every possible care of our growing boys and girls. They are more than ever the most valuable asset the State possesses.

I venture to say that the country that takes up and publicly supports Phrenology as a means of scientifically ascertaining and suitably directing and utilising the mentality of its people from infancy onwards, and makes it a subject of primary importance in its educational curriculum and public affairs, that country will be more successful and in advance of all other countries who are ignorant of or ignore its teachings.

CHAPTER III.

HOW BEST TO STUDY CHARACTER.

Character reading is one of the most important and profitable branches of study that anyone can engage in. Consciously or unconsciously every person, in a greater or lesser degree, exercises his character-reading instinct. The study may not be systematic, but it naturally enters into every condition of life. Character-reading goes on from the time the babe first looks intelligently into its mother's or nurse's face, gives its first coo, and smiles approvingly. It continues through all the varied experiences of life to old age, when the effect of life's experiences may culminate in a loving and sympathetic spirit, or in a degraded, disgruntled and selfish nature.

The life that has been led is indelibly impressed on every person's make-up, so that their real personality may be known as it is, and not as assumed to be. To the practised student of Phrenology, every individual's character may be read at any stage of his career with unmistakable and unerring accuracy.

It is impossible for anyone to bring himself into contact with others, however slight the acquaintance, without being favourably or unfavourably impressed regarding their personality and character. Many people judge the character of their fellows intuitively, or by instinct. They feel impressed with what seems the true character of individuals when first coming into their presence. They may not be able to give a reason for this, yet it may nevertheless be true. Such persons possess the phrenological organ of

Human Nature, or Intuition large, and its action is stimulated and enhanced by their association with people, and practical everyday experience of men and things. Such are not easily deceived, yet if not scientifically trained, this kind of judgement cannot be entirely relied on. Others, again, who attempt to judge character by system or method, employ physiognomical or phrenological means.

The best business people are usually the best judges of character. They see character in everything. By form, shape, colour and action they perceive and differentiate. Physiognomy reveals to them character in the general form of the body, and more especially in the face and features. This is the easy and ready method, but Phrenology, being more scientific and systematic, is superior to Physiognomy. A student of human nature does not usually ignore Physiognomy, but if he be a really good phrenologist, he has no need to resort to Physiognomy as a means by which correctly to delineate character.

Phrenology, being a science and a philosophy, requires considerable study and experience to understand and apply. On the other hand, methods of character-reading by Physiognomy are superficial as compared with Phrenology.

Many people are marvellously surprised that so much detailed knowledge may be obtained, and subtleties of the mind elucidated by the formation of the head. Not understanding the scientific nature of Phrenology, they are apt to be sceptical of the source from which the phrenologist arrives at his conclusions. They are also inclined sometimes to assume that Intuition, guess-work, or judging by appearances are employed, and imagine that phrenologists are more psychic than scientific. This is not so, and though some phrenologists may associate physiognomy with their practice, when taking into account the temperaments and quality of organisation, it is not really necessary that they should do so.

I have always regarded Physiognomy as a second-rate means of determining character—not nearly so comprehensive, extensive or reliable as Phrenology. It is well to remember that the brain is the recognised organ of the mind, or the medium through which the mind manifests its powers. According to its size, shape and quality, so will intelligence be manifested. The continued action of the mind moulds the features. The face thus becomes the mirror of the mind, and like the face of the clock indicates the interior workings. Before any characteristic is permanently indicated in the face or physique, the conditions which caused it must have already long been active in the mind, and so have developed the brain ; and thus have been instrumental in the formation of the head.

It will thus be seen that Physiognomy and Phrenology are in no way at variance ; they are complementary, and the conclusions arrived at from the study of either subject should be in accord one with another ; studied together they are mutually helpful, and one system may be used as a means of confirming the other.

Physiognomy is doubtless helpful in delineating character from photographs. This phase of character study has always been to me rather fascinating, and apart from other work I have acquired a reputation for good service in this way. In delineating Photographs, however, I base my conclusions far more on the formation and development of the phrenological organs than on physiognomical characteristics. Phrenology gets at the root of all mental manifestation, is farther reaching, and more trustworthy in its elucidation of the talents, capacities and dispositions of individuals, and the subtleties underlying human conduct, as well as in giving advice regarding the uses and practical application of each individual's mental endowments, and so is undoubtedly the most definite, practical and complete system of mental diagnosis.

THE GROWTH OF BRAIN AND MIND.

Phrenology is a science based on the study of the brain, which is the instrument of the mind, and on endless observations of varied character manifestations, and the corresponding differences in the formation of heads. It provides a system of knowledge for the culture and concentration of the mind, by which special help may be obtained regarding the education and development of weak faculties, and the restraint of excessive ones ; the awakening of the best affections and sentiments, as well as the intellectual and moral forces for the fuller advancement of the individual and the greater benefit of mankind.

There is no branch of human life and interest with which Phrenology does not concern itself, including such important matters as the education and training of the young, the choosing of suitable trades, businesses and professions, the choice of matrimonial partners, and the evolution of the psychic life. It is moreover, a delightful study, enriching the student with a comprehensive knowledge of the inner workings of the mind's powers, and amply rewarding him, all along the line of his observations, studies and experiences.

The more we study man's physical constitution and his mind, the more reason we have to explain how wonderfully is he made, how harmonious is his whole development ; how diverse his capacities, how wide his sphere of action and usefulness.

The amount of physical strength a man in health and of suitable build is capable of developing by systematic training of the muscular system, is in many cases simply marvellous ; but the extent to which his mental powers may be developed by education and suitable study is still more wonderful.

Where there is a deficiency in cranial size, the manifestation of great powers cannot be expected, yet it is often surprising how much an individual with only a moderate or even a small head, can accomplish in such pursuits as are congenial to his tastes, when he really makes up his mind and is determined to do his best. Though genius is not manifested where it does not exist, yet it is encouraging to know that every faculty of the mind is capable of being improved and developed by exercise.

A brief description of the skull, its structural grandeur, how it facilitates brain development, the harmonious arrangement of the mental organs, and the way in which they combine to operate, is not only interesting, but the knowledge is especially helpful to those who desire to improve their mental conditions.

The skull or brain-case is formed as a protection for the delicate structure of the brain, and gradually grows with the brain as it develops, just as the shell of a nut grows around the kernel, protecting it, and increasing as the contents increase. The skull acts as a protection to the brain, and is in no way a hindrance to its growth.

HOW MENTAL ORGANS ARE STRENGTHENED.

It may be difficult for some to understand how the brain and skull develop, and how the development affects the mentality. I will briefly endeavour to make this clear. When any part of the muscular system is brought into activity by physical exercise, the blood is drawn more actively to that part, the result being that it is strengthened and enlarged in proportion to the amount of exercise taken. So it is when the brain or any special mental organ is exercised; the blood flows more freely to that part, and thus strengthens and develops it.

The skull is divided into sections, which are knitted together in dovetail fashion, by zig-zag fissures called sutures. This is another grand arrangement which nature has provided. These sutures answer more than one purpose. When the brain or any mental organ is actively employed, as for instance during excessive study, the increased arterial activity caused thereby tends to slightly expand the skull. In cases where the sutures are not entirely closed, as in youth or in one of very active mentality, these small dove-tailings then yield slightly, allowing the brain to expand. The yielding of the sutures thus gives relief for the time being from pressure caused by the extra flow of blood to the brain, which afterwards normally returns to the other parts of the system, but not without having left small particles of suitable material for developing both skull and brain tissue; and the sutures gradually closing the brain resumes its normal condition; except that the mental organs are strengthened and the parts exercised are accordingly developed. The development may be infinitesimally small, too small to be perceived at once, but the result of continual exercise, with its slight but gradual development will eventually be perceived, and the head of a studious individual measuring 22 inches may after a while grow to measure $22\frac{1}{2}$ inches or more.

As a proof of the gradual development of the skull and brain, and that the degree of intelligence corresponds with the development, the circumferential measurement of the head of a child under a year, though varying considerably from 17 inches is seldom more than $18\frac{1}{2}$ inches. A man's head of full average intelligence is about $21\frac{1}{2}$ to 22 inches in circumference, one of very powerful mentality is 24 to $24\frac{3}{4}$ inches in circumference; whilst that of an idiot generally remains under 18 inches.

The divisions answer yet another useful purpose. It is often argued that if the brain is such a delicate

instrument, and performs such an important part in the manifestation of intelligence, how can we account for the removal of portions of brain by accident or operation without seemingly affecting the intellect. The brain is duplex, the same as the organs of sight, hearing and smell. It has, therefore, two hemispheres, representing the mental organs, the same on each side of the head, and capable of acting separately. The remaining perfect eye when one has been injured still performs the functions of seeing ; so the corresponding organs to those affected in the other hemisphere of the brain still perform the functions allotted to them, though perhaps not in so strong a degree as when the two hemispheres of the brain act in perfect unison.

Again, the skull, from its rounded form and beautiful design affords a splendid protection for the brain. The suture demarcations act as would a diamond cut on a piece of glass, so that when a severe blow is received on the head such as would crack the skull, the accident may extend only to the nearest suture division, thus limiting the range of the accident, which might have proved very serious were it not for these sutures dividing the parts, and so preventing the damage extending.

MENTALITY AND HEAD MEASUREMENTS.

Scientific persons demand accuracy. Can it be measured ? If not, of what use is it, they say. There is much that is good and useful in the world that cannot be measured by rule and compass. It would be difficult to measure purely psychic conditions, yet brain capacity, which is accounted for in the size and contour of the head, taking into consideration also the quality of brain, can be measured and so appreciably estimated.

Many ingenious contrivances have been devised for

accurately measuring the head. Dr. Frederick Bridges, phrenologist, of Liverpool, in the early days of phrenological practice, invented a wonderful contrivance called The Phreno-Physiometer, which was much in vogue at one time. Mr. James Deville, phrenologist, authorised modeller to Dr. Spurzheim, actually made plaster casts every few years of some of his clients' heads, amongst others George Bidder, the marvellous boy calculator. These casts showed the gradual growth of the head during youth until beyond manhood, and in the direction in which the mentality was most used. Dr. J. W. Burnett, M.D., Waldron, Arkansas, America, spent years in working out diagrams for head measurements, which he sent to the phrenological societies, and also myself amongst other practitioners. He contends that it is impossible to make mistakes if his system is accurately applied.

Dr. Withinshaw, who taught the British Phrenological Society's Classes brain dissection for over thirty years, instituted a well devised system of thirteen anatomical measurements, permanently adopted by the B.P.S. As regards myself, whilst I occasionally, for specific purposes, use these measurements, I have, of necessity had to keep to a minimum limit of head measurements. Ordinarily I use only a tape for the circumferential measurement, and a horizontal rule measuring inches and tenths for taking the length and width measurements.


Accuracy in measurements will doubtless always have an appeal to scientific minds and its necessity provides scope for a good deal of useful investigation. Much time has already been spent in efforts to establish a recognised workable system for delineative purposes. As regards precise measurements ; the B.P.S. system is as good as any yet devised. It seems to me a pity though to spend too much time merely in head measurements when there is so much to be learned and done in other more immediately helpful

phases of the science ; and particularly in respect to a fuller explanation and ready understanding of the definitions of the faculties. This is why I am so desirous to get these more extended and explicit descriptions of the manifestations of the faculties in print, for the benefit of future students and delineators.

We know so very much more now relative to the practical application of the science than was known in Gall's time or that of the Combes and Fowlers.

If by the application of a system of measurements we could definitely say that this or that only is absolutely correct, this would appeal to precise, punctilious individuals, and put a stop to much argument. It would be an easy way to get out of difficulties, and enable knowing individuals to set themselves up as paragons of seemingly correct knowledge. But to say the least, it would be limiting, admitting of little imagination, extension of thought or philosophic understanding and consideration. Much as we pride ourselves on our scientific knowledge, and useful and necessary as are scientists, they have sometimes retarded progress in keeping so precisely to limited lines of experiment and exactitude. The study of mind involves philosophic thought in addition to its scientific basis.

If there is any doubt relative to scientific cranial measurement it may be stated that by the application of Dr. Withinshaw's system, the various regions of the cranium, and the size of each mental organ, can be accurately measured to the tenth of an inch. It is satisfactory to know that a good deal of work is being put into the Research classes of the British Phrenological Society. Members highly qualified for research work are putting valuable service into this department. Mention may be made of Mr. Stanley Bult, F.C.S., F.B.P.S., the Society's Recorder of head measurements, and Mr. A. C. Scott, A.I.S.A., F.B.P.S., who has invented a most ingenious and wonderful Craniometer by which an exact measurement can be made of each of the mental organs.



The difficulty associated with a busy phrenological practice is that numerous intricate measurements occupy far too much time, and so the practicing phrenologist has to depend much upon his faculty of Size being well trained in estimating the strength of the mental organs ; and phrenologists who are deficient in this organ cannot expect to attain to great proficiency in measuring heads unless they make considerable effort to cultivate this faculty. Hence instruments for measuring the phrenological developments are especially useful and necessary to such delineators.

Realising the importance of accuracy, in addition to taking several specific measurements, I always, whenever possible, examine clients seated by my left side, being careful also to have my consulting room chairs the same height, and placed in the same positions. Thus one is able to get a fairly good eye measurement relative to size and distances in the person examined, which method for general and practical purposes could usually be accounted sufficient ; for however accurately one may measure a head with the aid of tape measure, calipers, or craniometers, one must always take into consideration the quality of brain, and so estimate as far as possible the depth of the convolutions. Hence the whole process largely amounts to estimation by comparison rather than mathematical precision, but this ought not to detract from the scientific value of Phrenology.

My assistant, Mr. Banks, and I have examined Dr. Burnett's method, and it appears to us that to estimate the strength of a faculty compared with average developments, would take more than a minute for each organ, and thus at least forty minutes would be occupied alone in the measurement of a head before one could get on with the delineation. Doubtless for exact scientific purposes, anthropologists and some other investigators might deem the time well spent, but a busy practising phrenologist on some occasions would have to begin and complete four or five verbal delineations in that time. At this point I may

be excused for again mentioning that I have this year completed fifty years of practice, and during that time have professionally examined considerably over a quarter of a million heads ; and in my very busy periods it has not been unusual for me to examine from thirty to fifty or more heads in one day. This comprised not only verbal delineations, but also included the marking of numbers of charts, possibly a dozen or more, and occasionally lengthy dictated delineations taken in shorthand for typing. On one occasion, at an important *Conversazione* held under the auspices of the News of the World, for which I was specially engaged, at the Winter Gardens, Weston-super-Mare, in a little over four hours I gave brief delineations to over 100 persons.

Another evening, after lecturing to the blinded men at St. Dunstons, Regents Park, London, I proposed to give a few public delineations. Immediately there was a rush, and between thirty and forty of the men scrambled on to the platform. The situation was for the moment bewildering. As I did not like to turn them away, I asked the chairman to get the attendants to quickly arrange three or four rows of chairs across the platform, and get the men seated. I then went rapidly over the whole of them, tersely explaining the leading characteristics of each one, and suggesting to many the kinds of employment best suited to them, taking into consideration that their infirmity debarred many from following their natural bent. It was an interesting task and there was a great demonstration of appreciation, but it nearly got me too late for the midnight train at Victoria when returning to Brighton.

It will thus be realised that a busy phrenologist must rely greatly on his trained faculty of size, and a few simple tape and caliper measurements. Very few clients would be prepared to wait while the phrenologist tediously made measurements and calculations for an hour or more. Modern psychologists may take hours, days, and sometimes weeks to arrive at their conclusions, but phrenologists have

to do their work more rapidly, efficiently, and with greater practical results. A capable phrenologist will tell more of real value appertaining to a person's innate mental capacities, and how best to use their natural gifts in fifteen minutes than the psychologist can tell by bringing the whole of his experience to the subject, however long he takes to do it.

Unless more time is given to phrenological research, I am afraid a good deal of really valuable knowledge relative to the science, its history, and its many earnest workers will be for ever lost, which is a sad thought to those who have sacrificed so much to bring it to its present recognised practical position.

My own mental outlook may perhaps be somewhat different from most students, but almost the first interest that appealed to me on becoming acquainted with the science was to know its history, and all I possibly could about it. It greatly enthused me, and I have pursued it with increasing appreciation ever since my youth. I don't think there is any other science that provides such a wealth of information and unique immediate applicable knowledge as that of Phrenology. It would be a great advantage if students and the public would give more study to it. I am sure they will find scarcely anything more enthralling. What better can there be as a basis of educational knowledge than to Know Thyself ! In the economy of life and thought and service, what can possibly be more helpful. There is hardly anything more compensative, exhilarating and life-giving than the study of human nature, and by such knowledge helping others on the basis of their innate mentality to a better understanding of themselves, and a fuller unfoldment of their mental powers.

CHAPTER IV.

THE BUSINESS HEAD OF THE FUTURE.

Heads have changed remarkably during the last half-century. There are reasons for this alteration. Compulsory and advanced education, and the wider range of intellectual activities have had much to do in bringing this about ; and these together with the greater facilities and freedom of international association, the many new inventions, and the demand for experienced service, are materially affecting business men and women, in that they are developing their mental powers and stimulating progress ; and with these enhanced mental developments man's moral conduct, tastes and intellectual outlook have changed. This is observable in the rising generation, and in the practice of the professions ; but it is shown in the most marked degree in progressive business persons.

Physical domination, greed, force, avarice, tyranny and cunning in the past have been the chief requirements in successful business persons, but in the future these qualities will not so effectively command success. Thought and intelligence, keen character discernment, creative ability, resourcefulness, honesty and sincerity, are now the prevailing characteristics for business success ; and people's heads are gradually altering to fit in with these new requirements.

So long as the general status of intelligence was not so far advanced as at the present time, the wide-headed, ultra-practical business man held sway and command. He practically carried everything before him in his eager quest

for gold, crude popularity, and means for gratifying his acquisitive propensities and pleasures. He ignored ideal conditions, and made light of human sentiment, whilst the essence of things intellectual and of higher superior utility escaped his notice, or he never fully comprehended them. This type of man has ransacked the whole earth in his money-getting propensities.

Ideal conceptions he had no market for ; the man of imagination was too sentimental and dreamy for his purposes ; he needed only gangs of robot physical workers. This organiser of the merely physical forces has well-nigh come to the end of his tether. After exhausting most of the physical means of money-making, he now seeks the person, whom at one time he regarded as a sentimental ignoramus. He realises the need of his ideas, which to-day have become a practical commodity. Who are these persons with ideas, imagination and creative genius ? What is the shape of their heads ? Very different, indeed, from the hard-headed, sternly practical, authoritative, business man of commanding capacity who so effectually dominated in the past.

HE IS THE LONG-HEADED FELLOW.

There is more in the above expression than has generally been attributed to it. The person who will hold the reins of command in the future will be the long-headed person. He is fast usurping the wide-headed individual. The reason is that he is generally more progressive and enterprising, and carries with him more active, available thought and intelligence, more imagination, enthusiasm, demonstrative capacity and mental resourcefulness ; and these are now the especially needed qualifications for business success.

There may still exist some doubt about gauging man's mental capacities by his phrenological developments ; though it is absolutely the only true scientific method.

To be eminently successful a large head is generally an advantage, though persons with average or even small heads will sometimes attain much success, if their heads, to use an ordinary expression, are screwed on rightly. There is, however, more in the shape of the head than in its size. We may often see a man with a large head doing little of importance—the poor quality of his brain, and its being of unfavourable shape, may account for this ; whilst others with only average, or even small heads, but well-developed in some particular part, may manifest uncommon ability, and with diligence and perseverance rise to distinction by concentrating the whole force of their mentality upon the particular thing or object for which they are specially gifted.

The size of the head, other things being equal, is a measure of power. The circumferential measurement of the head of a man possessing full average intelligence, whose frontal lobes are proportionately well-developed, is about 22 inches. Persons possessing heads of this size, or even less, if the quality of organisation is good, and there is a favourable balance of the mental organs, are capable of much success. On the other hand, though they may display some degree of aptitude, smartness or even brilliancy in some direction, we cannot expect great mental powers to be manifested by those whose heads measure less than 20 or 21 inches. Nineteen inches in an adult usually represents a weak, incapable character, while those of 18 inches and below are, as a rule, decided idiots—entirely lacking in brain capacity, and consequently irresponsible.

THE BEST LITERARY TYPES

of head that I have examined vary from a little under 23 to $23\frac{1}{2}$ inches. Beyond this measurement and up to $24\frac{3}{4}$ inches we find men of powerful intellects. Seldom do we find heads in a healthy state larger than that. When beyond 25 inches we begin to look for hydrocephalic and abnormal tendencies.

The circumference of M. Paderewski's head is $23\frac{1}{4}$ inches ; that of Kubelik is $22\frac{1}{4}$; Mark Hambourg $23\frac{1}{2}$; Sir Harry Lauder $23\frac{5}{8}$, and his is one of the longest heads I have examined ; George Robey, $23\frac{1}{8}$; Robert Blatchford, $23\frac{1}{4}$; Dr. Robertson Nicholl, $23\frac{1}{4}$; the late Mr. Wilson Barrett, 24 inches ; Sir George Alexander, 24 inches ; Sir Hiram Maxim, 24 inches ; Sir Ernest Shackleton $22\frac{3}{4}$ inches ; Dr. Russell Wakefield, $23\frac{1}{2}$; Dr. Joseph Parker, $24\frac{1}{4}$; Dr. Clifford, $23\frac{1}{4}$; Sir Henniker Heaton, $24\frac{1}{2}$; Sir Oliver Lodge, $23\frac{1}{4}$; Prince Ranjitsinhji, 22 inches ; William T. Stead, $23\frac{3}{8}$; Canon R. J. Campbell, $22\frac{1}{2}$ inches ; though I daresay Canon Campbell's head is larger now than when I examined him years ago.

Physical culture is nowadays apt to be overdone. A reasonable amount of it is good ; but athletes who devote themselves almost wholly to the development of the physical constitution often do so at a sacrifice of brain development. I have observed this from examining many leading cricketers and athletes. Their heads average less than men of recognised literary abilities. All monotonous, physical and factory occupations tend to have a retarding influence on mental growth. The brainy man cannot afford to indulge too freely in physical exercise, sports or physically laborious occupations ; though plenty of fresh air and country walks are good for him. Physical strength and health are certainly great factors in enabling individuals to succeed ; and fortunate are they who have good heads combined with physical strength and good health.

It will be realised in the future that the extensive demand for strenuous physical training in countries governed by Dictators will necessarily have a deteriorating effect on the mentalities of its peoples. It is unreasonable to think that every person can be an expert athlete and equally well developed mentally. The two conditions pertain only on rare occasions. Nations demanding a predominance of

physicality, which must necessarily retard mental development, are steering for an intellectual halt and decadency, decidedly detrimental to intellectual, spiritual and social progression.

Heads that succeed in business, commerce, manufacture and mechanism are usually large, wide in the region of the ears and forward, with large perceptives ; a broad though not always a high forehead ; and usually rather strong domestic and social qualities. Persons with heads of this kind, but having a little variation in development in the necessary parts, are mentally adapted to be good builders, contractors, mechanical engineers, merchants, dealers, farmers, stockraisers, business managers, or do well in other occupations requiring energy, force of character, executiveness of purpose, constructive ability, planning capacity and practical judgment.

Heads that succeed in educational, literary, scientific, analytical and artistic pursuits are more generally long, proportionately narrow and high, with a good development forward of the ears ; and the middle line from the root of the nose upwards and extending over the top head should be well-defined. The reflective and reasoning organs should be well developed, likewise the perceptives ; and the upper part of the side head in the region of Ideality, Imitation and Sublimity ; the extent of success even then will depend on the amount of energy, force of character and perseverance the individual puts into the exercise and unfoldment of his mental powers.

The future successful business person's head will participate in a combination of both these foregoing descriptions ; hence will be long and high, and especially well developed in the frontal lobes of the brain, endowing him with large organs of observation, well developed reasoning powers : Causality, Comparison, Human Nature, Ideality, Constructiveness, adaptability, and a good moral development.

The future business person will need a good education and training, far better than has subserved the purposes of business people in the past, and a useful, available intellect combining considerable practical judgment and business organising abilities. He must be cautious and tactful, not too secretive, or it will detract from his sincerity and the good impression which he must necessarily create in dealing with people. He will need ambition, dignity, confidence, conscientiousness and sympathy. A natural endowment of these qualities will display itself in a fair height and width to the forehead, and to the upper part of the back head. He will need hope to give enterprise, enthusiasm and reasonable speculation ; and Friendship and Agreeableness, to give him an adaptable, persuasive, ingratiative disposition, without being unduly obsequious. But above all he will need to be a man of ideas, imagination, mental resourcefulness and creative capacity ; and particularly a keen student of human nature and character, with ability to act on his own initiative.

Mr. H. Gordon Selfridge, Lord Nuffield, Henry Ford, the late Lord Northcliffe, John D. Rockefeller, and Sir Thomas Lipton may be accounted somewhat ideal types of the classes of business men who will lead in the future.

ALTERATIONS IN SHAPE AND SIZE OF HEADS.

Heads alter ; they grow and expand, sometimes to an extent that is quite surprising. There are also occasional indications of atrophy and deterioration when full use is not made of them. There is not the slightest doubt of this. I have records of heads which have increased in circumference as much as three-quarters of an inch in ten or a dozen years. And this long after the attainment of manhood. The heads of young persons grow much more rapidly, even to the extent of several inches in the course of years.

Mind improvement, intellectual work, thinking and study are the chief conditions which bring about brain development and its corresponding alterations in the shape and size of the head. Who has not watched the gradual development and alteration in the heads of babies and children as intelligence and training are brought to bear on their characters and dispositions ? The fact is, we cannot think at all without the effort having the effect of drawing the blood to the brain and developing it in proportion to the effort made. Literary persons and students may especially perceive this ; and business men's heads frequently show a steady growth and alteration in shape.

We often see business people possessing large heads and apparently more powerful intellects than devotees to literature, but the shapes of their heads are not the same ; nor is the quality of their brains nor are their physical or temperamental conditions always so fine as in persons entirely devoted to mental pursuits. The responsibilities, however, of business require them to think much, which enhances their brain development. A business man with a large head may be so ignorant as to be unable, in some exceptional cases, to write his own name, and yet may achieve considerable success. Such a person usually inherits extremely good business capacities, but has little interest in more purely intellectual pursuits.

The head alters in shape and size with every alteration of the interior mass, which in its turn is influenced, however slightly, by every thought and action. We cannot perform the least act of thought, word or deed, without the brain being employed.

The brain organisation, according to its quality, activity and natural endowment, is in some persons much more susceptible to development than in others. Some persons may have large heads and but a low degree of intelligence, because the quality of their brain is poor ; or they may possess good brain capacity, but from lack of

educational and other advantages, the mental faculties may remain dormant. Such persons may, by their own efforts, and by coming under more favourable conditions, improve the quality of their brain, bring into activity dormant faculties, and thus better fit themselves for the higher duties of life, and attain to greater success than if they had allowed the former conditions to prevail.

It is a Biblical injunction that we should make use of the talents we have ; this is, in fact, all that is demanded of us. Some people attempt more than lies in their power, and being ambitious of distinction, give up disheartened, even when they are doing moderately well, because they fail to satisfy their ambition in achieving something especially great. Others make little or no attempt to use or improve their natural gifts. One of the great aims in life should be self-improvement mentally, morally and physically. Every effort makes its impress on the brain, and enhances the development of the mental faculties.

Not everyone is born a genius, or with special mental advantages ; or with the proverbial silver spoon in his mouth, but every man and woman can use and improve his natural endowments, and not even one talent should be hidden. We often see a great improvement effected by persons who realise their responsibilities, and are determined on doing their best.

I have had many remarkable proofs of alteration in the size and shape of the head, and the quality of brain. When practising at Oxford in 1891, a gentleman came for a phrenological consultation who possessed a roundish, practical business head, in size rather above the average, and fairly evenly balanced. There was nothing, however, very extraordinary in his mental developments. He was an intellectual man, possessing keen business judgment, and a bent for literary pursuits ; but his mental faculties were at that time so balanced that he could have pursued life in a very ordinary manner, or have struck out in a

commercial career, and become a first-rate business man. He had, however, a hankering for intellectual pursuits, and mental and moral improvement. About this time there must have been a severe struggle in his mind as to which course he would take, and in our conversation I learned that he had already determined to devote himself to a literary career. This gentleman later became the author of a number of highly scientific philosophical works, and the editor and founder of a well established and influential journal. Close application and hard study worked a wonderful change, not only in his character, disposition and mental capacities, but in the formation of his head. I had opportunities of phrenologically interviewing him at intervals. The change was not very perceptible at first, but after a period of ten or a dozen years, I was astonished at the remarkable alteration which had taken place. From the round, practical, business type, his head had become longer and narrower, and much more strongly developed in the regions of the Reflective, Reasoning and Refining faculties. It eventually developed into a purely literary and philosophic type of mind, and his whole organisation got finer in quality. I know of but few men who worked harder to effect such a change in their mental organisation, and great credit was due to his perseverance. In his new sphere of work he was the means of benefiting millions of his fellow creatures, which he never could have expected to do had he devoted himself to a life of pleasure and indulgence, or to business, even though he had attained considerable business success. This gentleman, well-known in the astrological world, and now passed on, was my highly esteemed personal friend, Mr. Alan Leo, founder of the *Astrological Magazine* and author of numerous works on Astrology.

I have in my mind another case, a young student who visited me at my consulting rooms in Oxford about the same time. He was then starting on his University course, with a view to qualifying in law. Judging from his natural

capacities he would certainly have done better in literature, mental philosophy, theological studies, or poetry, this I told him. He had not the least ambition to occupy a public or legal position, but as it was the special wish of his friends that he should become a barrister and a State official, he set himself steadily to the task of qualifying for the same. He has been successful in his studies, though it meant hard work for him. He now occupies a very high and important governmental position in India. I had opportunities of studying his mental developments during his collegiate and legal courses of study, and noted considerable alterations in the formation of his head. His natural endowments were almost wholly unsuited to the course of studies he pursued, and it took him several years longer to qualify than in the case of most other students. Now, whilst holding his official State position, he is also a devotee of poetry and literature.

On the other hand, lack of mental exercise causes the organisation to become coarse, the skull to become thick, and there is sometimes a very perceptible diminution in the size of the head, or of some particular mental organs.

For five years I knew an independent middle-aged gentleman of good family, who, as a young man received a superior education. During the years I knew him, and for a considerable time previously, he did absolutely nothing in the way of mental or physical exercise beyond dressing himself, taking his meals, and walking twice a day to the nearest ale-house. It was very rarely indeed, even from one year to another, that he varied this every-day routine, spending most of his time in sleeping and smoking.

He gradually discontinued everything requiring intellectual effort, and eventually entirely left off reading. I occasionally examined his head, and noted that it became smaller. It was, when I first measured it, $23\frac{1}{8}$ inches in circumference ; five years later his head measured less

than 23 inches, and had perceptibly decreased in height.

These cases demonstrate the truth of Phrenology, and should be encouraging to those who are desirous of making the most of their natural endowments.

THE AGE AT WHICH THE HUMAN BRAIN ATTAINS ITS FULL GROWTH.

From the earliest time when consideration was given to brain development as a factor in intellectual growth, differences of opinion have prevailed regarding the period at which the human brain attains its full, fixed, and adult size. In the *Philosophical Transactions*, 1836, Professor Tiedemann stated that "the brain arrives, on an average, to its full size towards the seventh or eighth years." Soemmering, who in his time was the first anatomist of Germany, stated that "the brain does not increase after the third year." Sir William Hamilton, and the brothers Wenzels, accounted the seventh year as the date at which the brain arrived at its full growth. Dr. S. G. Morton, who devoted very considerable labour to cranial measurements, at the time that he presented his report to the Academy of Sciences, Philadelphia, in 1849, possessed the largest number of crania of the different races of man ever before submitted to measurement. He considered that sixteen years of age was the period at which the brain had acquired its adult size. Dr. J. B. Mege, of Paris, stated that the human brain required from 45 to 50 years to attain its highest degree of development and activity, and referred to the head of Cuvier as being an example of this law. The experimental researches of Mr. James Deville, phrenologist and modeller, London, confirm those of Dr Mege. Drs. Gall and Spurzheim, the founders of phrenology, were of opinion that the brain continues to grow till forty or more

years. The statements of more recent investigators are still widely at variance. Dr. W. A. Hammond, who is credited with considerable skill as an original investigator, asserts that "the brain does not grow after the seventh year—only the scalp, muscles and fasciæ grow after that time." Dr. W. W. Ireland is reported in the *Journal of Mental Science* to have said that "so far as he knew, the growth and development of the brain were complete about the time of puberty. The brain was fully developed at about ten or twelve years of age."

This subject was made the topic of much discussion among medical men and phrenologists in the *Daily Mail* in November, 1909, and considerable publicity was given to it in other leading London and provincial newspapers, though practically no new facts were put forward by members of the medical profession.

The following, quoted from the *Daily Mail*, November 11th, 1909, may be taken as the general conclusions arrived at in that discussion :—

Opinions as to the possibility of the brain and skull increasing in size after full manhood considerably differ. A nerve specialist connected with one of the great London Hospitals stated : "A series of minutely accurate measurements taken a few years ago of the heads of a large number of Cambridge undergraduates proved beyond question that, apart from diseased conditions, all development of the skull ceases about the end of the twenty-first year. At this age the growing edges of the skull bones become solid, and all growth centres change into solid non-growing bone. The measurements at Cambridge," it states, "were made by scientifically trained members of the Anthropological Society, and their accuracy cannot be doubted."

Judging from this statement, which met with no refutation excepting by phrenologists, it may be taken as the general opinion of the medical faculty that the head

does not increase in size after the age of from 21 to 25 years.

The medical faculty and the public generally ought to be better informed. My own experiences differ from all previous investigators, so far as I know. Based on the examination of a vast number of heads, I have come to the conclusion that the human brain is capable of development as long as the mind's powers are kept vigorously at work and active, and this is shown by the increasing development of the size of the head of all active brain workers.

Having measured the heads at different periods of many well-known gentlemen, I have discovered that the head grows to a considerably greater age than is generally supposed. Mr. Lloyd George, M.P., up to the time when he became Chancellor of the Exchequer, increased the size of his head from being slightly less than 23 inches in circumferential measurement to $23\frac{1}{4}$ inches from the time he was 40 to 47 years of age. Mr. Robert Blatchford, editor of the *Clarion*, author of "Britain for the British," etc., increased the circumference of his head from $22\frac{7}{8}$ inches at 50 years of age to $23\frac{1}{8}$ inches before his 60th year. Mr. Bart. Kennedy's head increased from being $23\frac{1}{4}$ inches at about the age of 34, to 24 inches twelve years later. He was well known as an author and writer, a personal friend of mine, and he told me that he had written eleven books during that time, which indicated that his intellectual faculties had been particularly well employed. Mr. George Barnes, M.P., developed his head measurement from being as nearly as possible 23 inches in circumference when I took his measurements in 1897, to $23\frac{3}{8}$ inches later. The late Mr. William T. Stead's head increased in circumference from being nearly 23 inches at the age of 46 years to $23\frac{3}{8}$ ins. when he was 62 years of age. I could, if necessary, quote many more instances substantiating these statements.

These measurements relate to the circumference of the head ; but in each case there are indications of specific

or general brain development, as in the height, width, length, or the various lobes of the brain, though more especially the frontal or intellectual lobes. While there is much more rapid growth of the mental faculties and the brain in childhood and youth, it will be seen that the head continues its growth so long as the mind's powers are kept actively employed, even to the age of 60 years or more. This may be a new revelation to many, and it should be particularly encouraging to those who desire to improve themselves, and make the most of their natural capacities ; and being a demonstrable fact, it imposes a high moral obligation and responsibility upon every moral-minded and intelligent human being.

It may be difficult for some to understand how the soft delicate substance of the brain can press into shape the seemingly hard bony structure of the skull. In living persons the bones, like all other living tissue, are supple and susceptible to growth ; and just as the muscles of the body can be increased by exercise, so every organ of the mind is capable of being improved and developed by use. The skull, though strong and hard, adapts itself to the growth of the brain from infancy to maturity—or rather, the two grow together, as the skin grows on the body or the shell around the kernel of a nut.

The skull subserves the purpose of protecting and not hindering the growth of the brain. It increases in size as the brain increases, and alters its shape in accordance with the development of the mind's powers ; and in aged persons, disease, or neglect of the use of the mental faculties, the sutures often permanently close and the skull becomes thicker and denser in its structure. When this occurs there is little interest manifested in things intellectual, and less susceptibility to the physical growth of the brain and skull. In extreme cases the brain tends to atrophy, and the skull suffers a diminution corresponding to the decrease of the brain through lack of intellectual exercise.

THE AGE AT WHICH THE HUMAN BRAIN ATTAINS ITS 61
FULL GROWTH.

It is frequently asserted by good and well meaning persons that man is as he was created, and cannot alter himself, and some persons verily seem not to wish to alter themselves ; and so remain stagnant or tend to retrograde. But the principles of Phrenology reveal abundant hope and encouragement for all who desire to enlarge and develop their mind's powers. The anthropologist, being tardy of accepting the facts of Phrenology, is not sufficiently progressive. Metaphysicians of the old school, from being woefully impractical, and too prolix and obscure, have long since been disregarded by practical students of human nature ; and the present-day psychology is but little removed from the metaphysics that prevailed years ago. Phrenology is absolutely the most lucid and practical theory by which the mind's powers can be revealed, and by which the mental progress and growth of individuals and nations may be measured.

Phrenological Symbolical Head.



The above symbolical head, the profile of which is from a medalion portrait of George Combe, is reproduced from a large oil painting by Chris Adams, portrait painter, and brother of Marcus Adams, eminent in child portraiture, and photographer to the Royal Family. Since I advised them as young men—then strangers to me—the one to be a portrait painter, the other a photographer, they have been keen students of Phrenology, and recognise its great usefulness in their professions. Being small the detail will be better seen through a reading glass. Continuity is shown by the student concentrating on study. Cautiousness by the label—"Caution, with Care," Firmness—the man and the donkey. Combative-ness—the Wrestlers. Vitative-ness—man, in peril of his life, escaping. Philoprogenitiveness—the old man relating his experiences to a listening child. Mirthfulness—a face beaming with fun and merriment. Benevolence—the good Samaritan, etc.

CHAPTER V.

DEFINITIONS OF THE MENTAL FACULTIES.

THE PERCEPTIVE FACULTIES.

INDIVIDUALITY.

One of the most wonderful of man's physical senses is sight. This may be absolutely perfect, but it depends on the faculties of the mind as to how perfectly or how much of the details of objects are seen and comprehended. Individuality is the faculty that observes things and conditions as a whole, but it sees them without reference to their specific qualities. Other faculties have to be brought into operation before that which is observed is comprehended in respect to all its qualities.

The necessity for an innate faculty such as that of Individuality may be realised by the important position its organ occupies. Located at the root of the nose, it is situated right at the very commencement of the perceptive brain organs, and is arrayed on either side and above by the organs of all the other Perceptive faculties ; and towering above these are those of the Reasoning, critical and analytical faculties, all of which are immediately in readiness for combined service. On either side of these again are the perfecting organs and, topmost of all, those of the moral and religious faculties.

As Firmness may be regarded as the Pillar of the Mind, so may Individuality be accounted the Sentinel of Observation, drawing attention to all that is observable and comprehensible, for we may, with our eyes, often see a thing, yet not understand it ; but it is not the fault of well developed Individuality if our attention is not drawn to

seeing things. Individuality is alert to all that the eyes come into contact with, and can be urged to focus their attention upon ; hence it is for us to definitely make our selection. Like all the other mental faculties, it performs only its own function, but it is one of the most hard-working and busiest of all the faculties, being always alert, telling us to look here and look there, see this and see that, and it grows stronger and more intense and active as we obey its commands. Next to Conscientiousness, what a fine prompting mentor it is. We can scarcely rest sometimes because of its intrusive behaviour.

But of itself Individuality is so helpless. It has no reasoning function. It only observes things singly or en bloc. Its great function is to stimulate and badger the other faculties to work ; and like a bullying foreman is fairly effective in so doing ; and having something of the nature which Causality has for inquiring and questioning, it is ever thrusting objects before our vision, and urging, as it were, other faculties to inquire into and explore them. It tacitly says to its neighbour Form—What is the shape of this thing we are up against ; and to Size—What is its actual bulk ; and if it cannot be satisfied of its being something of shape and dimension, some other large faculty, maybe Ideality, gets stimulated to action, and retorts—I don't see that it has any sort of shape, but it is very beautiful, in fact, exquisite ; or large Conscientiousness remarks that it is something demanding justice and right ; large Constructiveness says it is an ingeniously constructed machine—a fine piece of mechanism. Causality—Let me ponder and think about it. Benevolence says—To do deeds of kindness is what I am out for ; I like the Scout's idea of doing at least one good deed daily ; Philoprogenitiveness says I am doing all I can for babies, pets and animals. Alimentiveness—I am cooking a jolly good dinner, something we shall all enjoy. Inhabitiveness—I am seeing to the domestic duties and home comforts. And so every faculty

is awakened to action, and invited, as it were, to join in and do service by this doggedly persistent, keenly noticing faculty of Individuality ; and as it is located right in the midst of the Perceptive faculties, it is amongst these that it particularly functions.

Individuality is pre-eminently the faculty of observation and perception, incessant in its range of outlook, it takes cognisance of all existences, objects, things and beings, observes and notes their particularities, and draws our attention to each separate individual thing, as well as things as a whole. Persons having this faculty large are minute observers, appreciative of detailed knowledge and facts ; with an alert and intent desire to see, inspect, scrutinise, examine, distinguish and identify things and objects, but only their individual existence is noticed by this faculty, without regard to their functions ; other faculties noticing and taking cognisance of these and their uses and application.

Its function does not necessarily depend on sight, for even when the eyesight is defective, Individuality insists on distinguishing and knowing things by getting into personal or mental contact with them ; hence persons with poor sight, and even blind people having this faculty large are intent on knowing and obtaining knowledge by means of listening to lectures, debates, arguments, conversations, or by feeling and touch. In exercising this faculty the blind often exhibit a wonderful sense of the nature, consistency, peculiarity and adaptability of things in their immediate environment. It is this faculty which largely accounts for the name which Dr. Gall first gave to it—the sense of things.

It is instrumental in enhancing psychometrical gifts ; and writers having this faculty large put considerable descriptive detail into their writings. Charles Dickens was one of these, and likewise Charles Darwin. Those in whom it is small ignore details, regarding them as matters of little

importance. Persons with large Individuality see immensely more as they go about, and they retain more distinct and accurate impressions of what they see than those in whom it is small. Persons with small Individuality and large Reflectives are given more to reasoning than observation.

This faculty makes people naturally keen of observation ; they like what is accounted to be first-hand knowledge. Many of these keenly observant individuals are known to go miles to see for themselves, or to talkatively demonstrate and explain things, rather than write a letter. Such may be regarded very practical, but they are certainly not philosophic, and sometimes not very reasonable.

Individuality gives an interest in the natural history of individual things as well as aptitude to observe them. It is an industrious collector and tabulator of facts, but not of every sort of fact. Other faculties collect and remember facts in connection with their own specific functions. The natural history of man and animals, and the whole range of animated nature, the earth's strata, mineral and vegetable kingdoms, properties of the air, the seas, electricity and space, all have a distinct appeal to this faculty.

It is immensely helpful to students, as well as to practical business people. Detectives, well-fitted for their profession, must of necessity have this faculty large ; likewise judges, lawyers ; also chemists, analysts, philatelists, astronomers, etymologists, inventors, discoverers, explorers, and all scientists ; and it assists artists in the knowledge of the particulars of their art.

There is much assurance, convincing proof and reality in actually seeing things. It is the special function of this faculty to see, observe and individualise things, and appreciate them as separate existences. Its adaptation is to the individuality and personality of things and the divisibility of matter into separate existences. The more things we observe, the more there is for the memory to treasure up,

and the intellect to investigate and turn to useful account. The world is crowded to overflowing with innumerable things of interest and utility, ever appealing to Individuality, though there are many "having eyes that see not."

It is a particularly needful faculty with which to commence life, and being the primary inlet to the acquisition of knowledge, it is generally larger at birth than any other faculty, and amongst the first to be exercised. It is cultivated by looking, seeing, inspecting, examining.

Individuality perceives and pictures things as they are seen generally as a whole or in individual parts ; other faculties distinguish their properties, size, shape, colour and other qualities ; and different persons describe objects, scenery, pictures, places, etc., differently, some having more definitely observed one thing or condition as being more outstanding, some another. Without individuality we should be unable to observe and comprehend things of individual existence or as a whole ; as for instance scenes, pictures, landscapes, assemblies, crowds, forests.

It may be regarded as the grand inlet to the intellect, the fact collector, surrounded by other faculties which determine the properties and qualities of existing things ; and the eyes which it makes great use of, are its visualising servants.

Writing on this faculty, my old and esteemed friend, the late Mr. James Webb said : " It is especially the link uniting us with the exterior world ; the instrument by which we perceive the existence of valid objects, their parts, permanence of substances, the habits of animals, etc. Without it we should have no confidence in nature's laws, no exact knowledge, no power to differentiate one substance from another, no use for names ; we should require larger olfactory nerves, like the lower animals, or tentacles like less developed animals below man, words are unknown to all created beings—man only excepted."

Briefly defined, Individuality gives aptitude for observation, perceptive power, curiosity and desire to see, to come into personal contact with, scrutinise, inspect, closely examine, distinguish and identify things and objects, and their individual existence, without reference to their respective qualities, other faculties noting and taking cognisance of these qualities. Individuality simply interests itself in observing and taking note of things and objects. It is the seeing perceiving, cognisant, minutely observant and physiognomical faculty, particularly useful in discovery, and in all matters appertaining to science, scientific investigable research work, facts and detailed knowledge. In excess it gives an inordinate and prying curiosity, obtrusive scrutiny and impudent staring. Its deficiency entails dullness of observation, disinterest, and inability to separately notice or describe in detail natural surrounding objects.

It is productive of capacity for details in regard to objects that exist ; hence its value in natural science—botany, zoology, mineralogy.

It is an important factor in practical business concerns ; but if the reflectives are deficient, there will be no depth or comprehensiveness of understanding. Combined with the reflectives it perceives individual ideas.

We frequently find persons who go through life without observing much of things that exist around them ; others see and note almost everything. It is small in the former, large in the latter.

The organ of Individuality is located in the middle of the centre of the lower part of the forehead, immediately above the top of the nose. When large it gives breadth, projection and distance between the eyebrows ; when small the eyebrows closely approach, giving a narrow, pinched appearance. It is large in the French, who are very observant, and generally more demonstrative than philosophic. It is also a fairly large faculty in the English. It is small

in the Hindus, who are generally more ruminative than keenly observant.

Dr. Gall was the discoverer of this faculty. He noticed persons who, though not always profound, were learned, had a superficial knowledge of all the arts and sciences, and knew enough of them to be able to speak of them with facility ; such persons were deemed brilliant in society. He found that in them the middle of the forehead was prominent, and he named this part—The organ of the Memory of Things. He also observed that persons who had this part large not only possessed a great memory of facts, but were distinguished for prompt conceptions in general, an extreme facility of apprehension, and a strong desire for information and instruction. He therefore rejected the designation—Memory of Things, and adopted the appellation—Sense of Things, Educability, Perfectibility.

Dr. Spurzheim arrived at the conclusion that Dr. Gall's facts comprised manifestations of two separate faculties, whose cerebral organs were distinct, and named them : Individuality, whose function gives cognisance of external organs, and their individual existence, and Eventuality, giving memory of events, facts and occurrences.

FORM.

All existent things since the Earth's creation have some kind of shape ; hence the need of a mental faculty for distinguishing and remembering the shapes, forms and outlines of things. It is the faculty of form which executes this function.

The organ of Form is situated immediately over the inner angle of the eyebrows, and according to its size so is the intervening space between the eyes. When exceptionally large it pushes the inner part of the eye-ball downwards and outwards. It constitutes the basic portion of the first frontal convolutions of the brain, lying on each side

of the bony process of the inner plate of the ethmoid bone. Beneath the organ the filaments of the olfactory nerves pass through the cribriform lamella of the ethmoid bone, which when large usually accompanies thick, wide noses, and possibly large frontal sinuses, and must not be mistaken for brain development. Its size may be judged by the distance between the eyes. When deficient the eyes closely approach each other ; when large the organ spreads them widely apart.

This faculty is often large in children. When the Perceptive faculties are much exercised in adult age the brain organs along the superciliary ridge take the line of least resistance, and develop downwards as well as outwards. Form is sometimes so remarkably shown in this way that if you place your thumb in the corner of the eye, a protuberance may be felt almost like the surface of a bean or marble, over which the thumb will slip when moved about. If deficient, nothing of the sort will be felt, the pad of the thumb will fit closely in the cove-like hollow space. This observation was made by O. S. Fowler in connection with Size. I find that it is just as noticeable in regard to Form.

Dr. Gall was the discoverer of this faculty. Whilst making investigations he was struck with the circumstance that certain people and animals recognise with the greatest facility individuals whom they had not seen for years, and then only on the slightest acquaintance. In him this faculty, was not strong, and as a consequence he frequently failed to recognise or remember those whom he had sat next to, dined and conversed with, or only recently seen. Being desirous to examine the head of a girl who had an extreme facility for distinguishing and remembering persons, he found her eyes pushed laterally outwards, with a certain squinting look. After innumerable observations he spoke of this discovery as the Organ of The Knowledge of Persons ; and afterwards called it The Organ of the Sense of Persons. Dr. Spurzheim considered that persons were known by

their form, and on a more rigid analysis concluded that this faculty takes cognisance of configuration generally, and remarked that it was this power which disposes us to give a figure to abstractions, as that of a profound elderly man to God, and a skeleton to Death. Spurzheim gave it the name of Form.

This faculty takes cognisance of and remembers all the peculiarities of figure, shape and feature ; faces, countenances, forms and outlines of things. It endows those who have it large with an excellent memory of persons. Seldom will they forget faces, scenes or pictures once seen and impressed on the mind. Large Form sees at a glance if a thing is straight, round or square. Hence it is very useful to mechanics, architects, engineers, and in geometrical and constructional drawing, as well as ornamental art, and painting.

It remembers words by their shapes, and so usefully contributes to good spelling, shorthand writing and typing ; and by remembering the forms and characters of words is useful to linguists.

There is a great variety of caligraphic style and difference in the formation of words and alphabetical letters ; and though no two persons write exactly alike, yet the consistent peculiarities of hand-writing are such as to have permanently established the system of character-delineating so well-known and usefully practised as that of Graphology.

Chinese caligraphy involves a most elaborate technique of word formation, and that of the Japanese and Turks is quite as difficult and extensive. The deciphering, writing and remembering of forms and peculiarities of letters and words used in their written languages must in itself need a scholarly mind and considerable practice ; and so dependant is all this on the faculty of Form that it is more largely developed in the Chinese and Japanese than in any other nation, and doubtless is accountable for the distinguishing oblique appearance of the eyes so pronounced and common in their physiognomies. It is in all probability the reading, writing

and constant use of their elaborate and unique caligraphic system, long since become an hereditary trait, that is the reason for their large Form, which also manifests itself in their works of art and wonderful facility for drawing, copying, painting and designing, in which they are so decidedly adept. It is also large in the French, the use of which is decidedly apparent in their renowned picture galleries, works of art, distinctly artistic tastes and mechanical skill.

Large Form will display itself in some way. Sometimes other than in its more practical purposes in art, mechanism and memory of faces, comparing countenances, and resemblances. It functions a great deal in connection with Ideality and Constructiveness. Combined with an active imagination it will, in some persons well endowed with this faculty, dreamily and humorously manifest itself whilst gazing in the blaze and dying embers of the fire, building up all sorts of pleasing, fantastic, weird pictures. Again, in watching the continuous, panoramic, imaginary mountains, precipitous rocks, and vaporous scenery in the ever-changing, passing clouds ; or in depicting grotesque, imaginary pictures in wall-papers. It is doubtless helpful to clairvoyants, facilitating personal descriptions, and with large Locality, situational happenings.

Landscape and portrait painters, scenic artists, sculptors, draughtsmen, designers, and artists of every kind need to have large Form. Bewick, the most eminent wood engraver who ever lived, had a most remarkable development of this faculty, as shown in his portraits. The distance between the eyes was exceptionally large. With this faculty, the caricaturist and cartoonist need also to have large Human Nature, Sublimity, Imagination, Constructiveness, Comparison, and Wit, and a practical outlook on life.

Briefly described, Form gives perception of symmetry and beauty of form and outline ; Memory of faces, forms, shapes, configurations, looks and resemblances. It is essential to accuracy in drawing, copying, reading, spelling,

sketching, shaping things by the eye, and in cutting out and fashioning objects. When in excess it gives undue sensitiveness in regard to the recognised shapes, fashions and formation of things. Unsymmetrical delineations of artists are displeasing to those having this faculty large. Its deficiency is characterised by inability to remember the form of things, faces, patterns, persons, resemblances ; or objects by their contour, design and shape.

It is particularly useful to milliners, fashion artists, window dressers, architects, engravers, inventors, designers, and all those engaged in pursuits requiring appropriateness and accuracy of form. It will be realised that this faculty is of extensive utility ; hence the importance of its cultivation. This can be done by exercise, observing and remembering shapes, likenesses, similarities, and associating persons and things with forms. Comparing and matching things is good practice, and considerably helps its cultivation.

Mistaken identity in law cases sometimes leads to very disastrous results ; hence it is a great advantage for detectives, police constables, magistrates, judges and lawyers to carefully train this faculty. Well-trained, efficient police officers readily detect old offenders by carefully scrutinising every feature of all who come under their notice, and noting every peculiarity concerning them. In the House of Commons the Speaker is expected to recognise and remember the whole of the Members of Parliament—nearly 700. To do this a large faculty of Form is essential.

Delineators of character need to be careful not to attribute the qualities of one faculty to those of others. Although adjoining phrenological organs, similar in their function, merging one into the other, and in some measure participating in each others functions, they are as distinct from one another as are the physiognomical features—as the cheek from the nose, jaw and chin ; and though alike in material substance, the one never subserves the purpose

of the other. I note that one phrenological writer accords sense of proportion to Form. It should be attributed to Size. In my analysis of the mental faculties it has been my endeavour to credit only such characteristics as definitely belong to the faculties dealt with. This is, in fact, one of the reasons for my doing these somewhat extended yet terse definitions ; that they may be of primary use both to students and practitioners of Phrenology. It is only by having a good fundamental knowledge of the science, based on an accurate understanding of its history and principles, that the best results can be expected in delineating the faculties of the mind.

SIZE.

Some persons display outstanding ability in judging of the value of things and properties as they see them in bulk. This capacity is particularly shown in some of the most practical and successful business people, including merchants, builders, contractors and dealers. It is not unusual for men of this type, by simply viewing businesses, property, and other materials, and without rule or measure, to make as accurate an estimate of their monetary and other values as would take an experienced clerk quite a long time to reckon. The person with an experienced eye, or speaking more scientifically, with a large faculty of Size, will often be quite as accurate in so delineating as by the application of figures and measurements. I have examined hundreds of this type, who as arithmeticians would decidedly fail, but they would have no hesitancy in relying entirely on their observational judgment.

As far back as December 4th, 1896, an uneducated country-looking old man looked in. It was a wet afternoon. He and his wife had evidently come in out of the rain. He would like his head done ; he had never had anything of the sort before, he said. Amongst other things I told

him he could be a good dealer, particularly in old plant, property and building materials. He looked happy in being told this, and replied : “ I be come down now to give an estimate for the Old Chain Pier, and I bet I can tell to a few pounds how much old iron is in each foot of it, and I seldom make mistakes, except as benefits meself like.” But singularly enough, that same night the fury of the storm, which had already begun, battered down and carried away almost every vestige of the old Pier, and so the old dealer was cheated of his anticipated bargain.

I knew another man, similarly qualified, but who was so illiterate as to be scarcely able to write his own name, but he was the proprietor of one of the largest timber wharfs on the Thames Embankment near the old Battersea Bridge. Another, a Brighton man, named Lasenby, whom I knew well, had exceptionally large Size, with large Perceptives, Constructiveness and Acquisitiveness. Though a man of limited education, he contracted for the demolition of most of the big properties involved in the Brighton street widening, and in his estimating he rarely resorted to figuring out the cost. His large Size combined with the other faculties mentioned enabled him to make accurate estimates.

All objects, big or little, have a recognisable size. Many things may be of the same form, but different in size. The faculty of size takes cognisance of bulk, distance, magnitude, divergencies in quantity and dimensions. It gives judgment and memory relative to proportions, length, breadth, width, height, depth, parallels ; angles, perpendiculars, levels, as well as variations from them.

The faculty for estimating Size differs from that of Form ; hence a person may be good in copying forms, but inaccurate in judging of proportions. The faculty of Size is largely exercised in drawing : freehand, geometry, perspective. How often do we hear critics say : “ The thing is decidedly out of perspective,” and how difficult again for an amateur learning drawing to keep his copy

nicely proportioned ; though a good draughtsman, having this faculty large, will draw either a straight line or a circle accurately without the use of rule and compass. A gentleman one day called on Dr. Spurzheim, and the latter remarked that he had a large faculty of Size. This proved to be quite true, for he showed that he could draw a circle without the aid of instrument, and point out the centre with mathematical precision.

Dr. Spurzheim inferred by reasoning that there must be a faculty, the function of which is to perceive and judge of size and proportion. Observation has proved the soundness of this conclusion, and the location assigned by him to this organ is recognised as correct. Everything existent possesses some indication of bulk—of being large or small, big or little. Without this faculty one could have no perception of the actual size of things. A single drop of water could not be distinguished from the mighty ocean, giants from dwarfs, mountains from mole-hills. There would be no mental capacity capable of comparing and distinguishing differences between large and small ; conceptions of dimension would be impossible ; in fact, we should not be able to distinguish each other by size of our bodies, nor by the size of our features. This size measuring capacity can be usefully applied to all material things. Lacking it, engineers and mechanics would be unable to assemble all the parts of complicated machinery, watch and clock makers their parts, printers and compositors their types. Artists would be sadly out of perspective in regard to their pictures. Writers would be unable to admeasure and balance their compositions. In myriad ways this faculty has its uses.

The organ of this faculty is located at the external corner of the eye, above and outwards of Form, on each side, and slightly lower than Individuality. It forms the angle at the root of the nose and arch of the eyebrows. When large it gives projection in this region, and over-hanging prominence to the brow. It is easily discernible, and like other

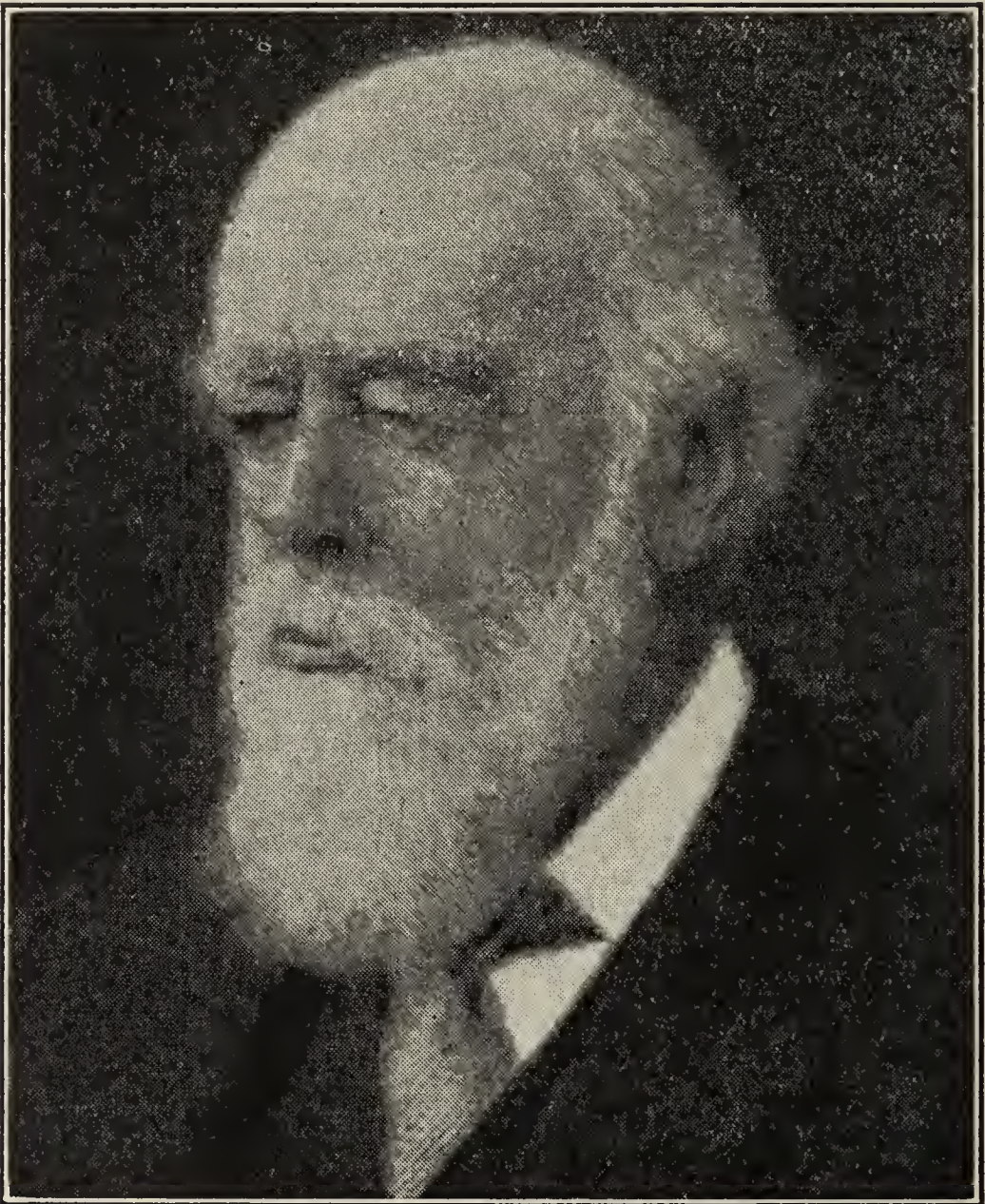
organs along the superciliary ridge it follows the least line of resistance, and as in the case of large Form, it may be felt similarly by pressing the ball of the thumb on it.

Alexander Bain concurs with the suggestion of Sir George Mackenzie, both very able analysts of the faculties, to unite the organs of Form and Size, but there is abundant evidence of each being distinct one from the other. Dr. Vimont failed in an effort to institute an organ in this vicinity suggesting for it the name of Distance. Combe and Spurzheim declined to concur in this allocation, being confident of the separateness of the two organs.

As size takes cognisance of space, distance, magnitude, it is a very necessary faculty in Astronomers. When I examined the head of the eminent astronomer, Sir Robert Ball, F.R.S., I observed that this faculty was exceptionally large in him as were all of the perceptive. "He was a great observer, having a prodigious prominence of brow similar to Herschel. There is scarcely any other study that is so expanding to the mind's powers as Astronomy. It lifts the mind above all the petty concerns of life. Writing on this subject, O. S. Fowler says: "Nature's distances are immense, incalculable, inconceivable. Who can tell how far off that fixed star is, since it would take the lightning's flash thousands of years to come from it to us? Who has clearly admeasured the quantity of water in the ocean, the vast piles of matter in that mountain range, the dimensions of the whole earth, and the inconceivable bulk of the 'God of Day.' Its application is to that element in Nature called magnitude in natural philosophy."

A large faculty of Size is essential to architects, surveyors, engineers, geometers, astronomers, navigators, explorers, artists, draughtsmen, designers; likewise auctioneers, valuers, builders, contractors, merchants; also seamen, pilots, airmen, riflemen, car and omnibus drivers,

cricketers, footballers, pugilists, golf, darts, tennis and billiards players, and any other kinds of athletes who have to judge of size, space and distance.



Oliver Lodge

Sir Oliver possesses a large, well-proportioned head, immense frontal lobes, high, with a beautiful contour of the middle-line organs, endowing him a distinctly philosophic and scientific mentality. Circumference of head, $23\frac{1}{2}$; length $7\frac{5}{8}$; width $6\frac{1}{4}$ inches.

CHAPTER VI.

PERCEPTIVE FACULTIES.

WEIGHT.

A peculiar name for such an important faculty ; but it is difficult to designate one more appropriate. It is one of the most constantly needed, and tacitly the most used perhaps of all the mental faculties, yet unequally so, as some persons display considerably more of its functions than others. Without it we should be utterly helpless. It is employed in every movement of the body, and controls the mental and physical actions of some of the most important operations in man's everyday life. This great controller of physical force, giving suitable tension and emphasis to the muscles, regulates every step we take. No person could walk or stand erect without this subtle, guiding and controlling power. It is employed in the exact degree of requirement in all the innumerable bodily and intellectual movements we enter into daily and momentarily.

This faculty provides appreciative conception of the specific gravity of objects necessary whenever the raising of objects or resistance of moving bodies are employed by hands, tools or machinery, as in sculpturing, carving, billiard-playing, polishing ; raising up and lifting any weighty thing or lever or machine ; resisting pressure as in boxing, calculating pressure and resistance in current, tide, or wind in the direction and guidance of ships and airplanes ; steadying and controlling the limbs in skating ; dexterously manipulating the strings of the harp, violin ; the keys of the piano, necessary to appropriate emphasis

in the production of superb musical performance, singing, elocutionary art, speaking.

It will thus be seen that it is a very important adjunct in good musicians, whether violinist, pianist, harpist, or executant performer on keyboard, string, wind or other musical instruments. I have invariably found it large in all eminent musicians I have examined, and particularly in Paderewski, Mark Hambourg and Sarasate. It is productive of remarkable delicacy in emphasis, and exquisite fingering and touch. The constant and often laborious practice which expert musicians necessarily have to give to their art is largely instrumental in developing this faculty. It is well-known that Kubelik often practised as much as a dozen hours daily.

This faculty comprehends a very large part of our entire voluntary activity. In addition to skill of hand, it takes cognisance of all the adjustments of the body involved in walking, riding, skating, footballing, cricket, gymnastics, bowls, acrobatic feats, and sleight of hand performances. I found it large in Mr. Nevil Maskelyne and Mr. David Devant, of Egyptian Hall mysteries fame.

It is a very necessary faculty in mountaineers, steeple-jacks, scaffold-builders, climbers, enabling them to maintain equilibrium. When large it disposes the mountaineer and climber to feel unconcern in looking over dangerous precipices, and down from high altitudes. Without this faculty there would be no adventurous alpine and mountain climbing, and no one would dare engage in building skyscrapers, cathedral towers, and tall factory chimneys. It is a very essential faculty in the surgeon.

A weak development of this faculty is contributory to giddiness, and also sea-sickness. Sailors and sea-going people unaffected by sea-sickness usually have this faculty large.

As regards myself, it is only moderately developed ; and I well remember during my apprenticeship, when

working on high buildings, putting on ceiling joists and roofs, how fearful I felt. An experienced builder accounts it of little consequence to walk along and work on an outside nine-inch wall, and would be laughed and jeered at if he showed any sort of fear. My first impulse on getting to work on an outside wall two storeys high, and looking down on the secure ground, was to jump ; it seemed so safe below, but instead I crouched down, clung astride the wall and slowly crept to a secure position, to the chagrin and taunts of other workmen. It was a long time before I dared to walk in such dangerous positions. But a fellow apprentice, who had the faculty large—for long ago as it is I knew enough Phrenology to notice this in his mental development—took an intense delight in climbing, and directly we had fixed the topmost ridge-board of a roof, which is usually less than one and a half inches in thickness, he would hop on to it, and walk from one end to the other, without even a balancing pole—a seemingly necessary adjunct to the rope-dancer. Of course he got a good deal of praise for these daring feats, whilst I was laughed at for my inability to compete with him. I have examined several very clever steeple-jacks, and many scaffold-builders, who show no sense of fear, however high they have to work.

In addition to enhancing manipulatory capacity in handicraft skill, this faculty takes cognisance of all the exacting momentum exerted in transit, handling and carrying things. Some persons are for ever chipping and breaking crockery and banging doors. It is alarming to allow them to handle any breakable things. Large Cautiousness does not help them much in these matters ; it tends rather to enhance their nervousness and fear. The reason is a deficiency of Weight. Persons with a good development of Weight rarely break things, and they usually close doors gently. Again, the breaking of things and banging doors, ungainly walking, and bumping into things and people in passing, is not entirely a matter of bad manners or lack of

training. Those deficient in Weight and Cautiousness are generally impossible to train, and are to be pitied rather than scolded.

Unexpectedly stepping up or dropping down where steps are supposed to be will give some idea of the alertness of this faculty, which is in constant readiness to adjust itself to anticipated encounter, and so save us many a disastrous fall, and shock to the nervous system.

Large Weight and Size in provision dealers, grocers and butchers enables them frequently to make straight cuts, and exact weight with surprising accuracy. Scales were devised to perform operations beyond man's natural unaided capacity.

The organ, which occupies a small space, is located externally to that of Size, over the orbit, near the centre of the eyebrow, along the line of the superciliary ridge. Drs. Gall and Spurzheim conjectured the possibility of a faculty they called Weight, stating that it was probably small, and situated in the neighbourhood of Configuration and Size. Mr. Simson, Sir George Mackenzie, Mr. Richard Edmondson of Manchester, Mr. George Combe and others have done much towards establishing this faculty. Many names have been suggested for it.

Briefly defined, the faculty of Weight gives perception of the laws of specific gravity and motion, of resistive forces, equilibrium and perpendicular, dexterity in manipulatory performance ; ability to balance the body in athletic, gymnastic and physical culture exercises ; rhythmic movement, riding, walking, skating, dancing, sailing. It directs muscular action to the application and uses of apparatus, machinery, mechanical appliances, tools—hammer, chisel, trowel, spade, steam hammer, stone masonry, wood-carving, lithographic art, surgical operations, billiards, shorthand, typing, diving, swimming, driving, sleight-of-hand performances, and manipulatory skill. Its excess is displayed in attempting foolhardy and dangerous feats of acrobatic balancing,

climbing, mountaineering, horsemanship, rope-dancing, etc. Its deficiency is shown in inability to judge of resistive forces, momentum, weight or balance ; ungraceful bodily movements, clumsiness.

O. S. Fowler, in his book, *Human Science*, has written more extensively on this faculty and attributes more to its functions than any other writer.

Coroners ought to know about this faculty. Many a death is attributed to suicide which arises from a lack of this faculty of Weight, causing persons to lose nerve and muscular control at the sight of safety viewed from a high and dangerous place, rather than from wilful suicidal intention. Coroner's verdicts would often be different if they took into consideration the development of Weight.

COLOUR.

If absolute proof were required to show that something more than sight is needed for discerning colours, it is here unquestionably shown. For a person may have the best of sight, and be entirely unable to discern colours. This has been proved times out of number. There are *Duochromatics* who discern two colours only, generally black and white ; *Polychromatics* with a definite perception of three colours. Some who see green as red, some green as brown ; others who similarly mistake colours. When this occurs in persons having good sight, the defect, which has been proved again and again by phrenologists, is invariably a lack of the organ of Colour, distinctly discernible in the region of the head where Colour is located.

This faculty puts us in relationship with colour. Our sense of it augments and intensifies the beauty of our flowers, gardens, fields and hedgerows. It enables us to perceive, compare, suitably harmonise, apply, take an interest in, and love colours ; and the cultivation of it improves and ennobles our minds. The world would be drab, indeed,

and less pleasurable minus colour, and the ability for appreciating it. The poetry of nature in the changing seasons—spring, summer, autumn, winter, provides ever varying picturesque contrasts for the exercise of the faculty. To many it is productive of exhilarating joy and pleasure. Many persons have an innate love of colours, which when associated with flowers and country life give them an exquisite appreciation of both garden and wild flowers.

“Every visible object possesses colour. Materiality is sparkling with an infinite variety of the most dazzling colours. The light of the sun, moon and stars is resolved by a mysterious and wonderful power, which is hidden in almost all material substances, and is spread out in dazzling variety of colours, which make earth at some times a scene of wildest enchantment. Behold the flowers of the wild prairie, coloured with every tint of the rainbow, multiform as the leaves of the forest, and as varied in hue as in form ; a sea of parti-coloured beauty ! Behold the pearl of the ocean, the gem of the rock, the tree of the forest, the Aurora Borealis, the deep-blue sky, the morning dawn, the purple sunset ! See colour giving chief beauty of each. Now, to recognise and be delighted with all this, the mind is endowed with a faculty to discern colours.”—Rev. S. G. Weaver.

Goethe relates that the workmen in mosaic at Rome employed fifteen thousand varieties of colour, and fifty shades of each variety, from the lightest to the darkest hues, in all 750,000 shades. He adds that this profusion of colour is sometimes insufficient.

A gentleman called on me for a delineation. I spoke to him of his large Constructiveness, Ideality, Sublimity, Imitation, and particularly Colour. I told him he could be a capable engineer, but better still an artist. The whole range of his perceptive faculties—Form, Size, Weight, Colour Order and Locality were shown in a beautifully arched prominence of the brow. He told me that he was a qualified

engineer, but he had left that to study an unusual phase of art. He was a sea-scape painter, and he had for years sailed on every sea, observing and painting beautiful sea scenery. Colour was his speciality, and nowhere, he said, could there be seen such magnificence of colouring as the seas provide.

Speaking personally, I have inherited a good faculty of Colour from my father, who was a hand-loom, lady's neat-silk hose and mittens maker. In his time a considerable variety of colour was worked into these articles. Both my wife and I appreciate colours, and we have a collection of Abalone shells, mostly found in the North Pacific Ocean, the beauty of which is exquisite. Were they as costly as pearls they would be more highly prized ; the splendour of their sheen, and their harmonising and multiple variety of colouring is marvellous.

I once asked a man who had been blind from birth, but who had inherited a large faculty of Colour, if he had any notion of colours. " Oh yes," he said, " I take a good deal of interest in hearing others talk about colours, and I seem to feel and realise them intuitively. I associate red with warmth, green with impressions of the country, and blue with various beautiful things. Contemplating and imagining colours gives me a good deal of pleasure."

The faculty of Colour endows persons with perception, memory of and ability to discern, match, suitably amalgamate, combine and aptly distinguish varied hues, shades, tints ; artistically arrange, blend and appropriately apply colours. Its excess is shown in inappropriate and too lavish employment of colours. Its deficiency with inability to discern, judge of or remember colours : colour blindness.

This is an essential faculty in all artists employing colours, including landscape, portrait, miniature, sea-scape artists and art photographers ; fashion artists, horticulturists, jewellers, pearl and diamond merchants ; book

illustrators and binders, and colour printers ; dyers, bleachers, tanners, wall-paper and calico printers ; cloth, carpet, tapestry and colour fabric designers and manufacturers ; silk mercers, drapers ; dramatists, actors, china and art pottery artists, glazers and enamellers ; ornithologists, mosaicists, church and cathedral glass window workers, and all workers in colour designs : shop window dressers, artificial flower makers, gardeners ; house-painters, decorators and sign-writers ; railway signalmen ; milliners, tailors and dressmakers, and all who are engaged in the mixing, blending, manufacture, use and display of colours.

Dr. Gall discovered the organ of Colour by comparing together the heads of painters distinguished for colouring, in a collection of portraits, in all of which he found the region above the middle of the eyebrows extremely prominent. He records numerous other cases of greater or lesser development in the region, corresponding with the faculty for discriminating colours. He does not relate the precise mode in which the idea first arose in his mind, as in the discovery of the other organs, nor what were the detailed proceedings by which he established his conclusions to his own satisfaction. It is a faculty that was early established.

The location of Colour and Weight may be correctly ascertained by erecting an imaginary perpendicular line above the centre of the eye : Colour lies externally, Weight internally of this line. When large it rounds out and arches the eyebrows. When small the brows have a flat, straight, horizontal appearance, and cave in when distinctly deficient. It is generally more exercised and larger in women, whose brows are usually fuller and more arched than those of men.

Numbers of men with excellent sight have been refused employment by railway companies because of their inability to accurately discern colours, and they have consulted me to know the reason.

Important as this faculty is in man's mentality, and much as it is employed in our everyday life, there are fewer phrenological experiences or proofs recorded, less enthusiasm shown, and less written regarding it than perhaps any other faculty, of course there is more known of the practical side of Phrenology now than in Spurzheim's and Combe's time. Again, the reason may be regarding the faculty of Order, that it is intuitively understood that order is essential in all established conditions and progress. What chaos and confusion would prevail all around us were we minus this faculty. "Let all things be done decently and in order," is a biblical instruction to man, the purport of which is well understood by all teachers and moralists ; and that great truth : "Order is Heaven's first Law," has long been a trite saying. The immensity of Divine Law and Order, existent throughout the whole universe and all nature, is beyond comprehension, but it is exemplary of lesser things required of human beings, and for his edification man has implanted in his mentality an innate faculty of Order.

The immense planetary system, sun, moon, stars ; the vast field of nature, life and growth of the animal and vegetable kingdoms ; abounding seas, forests, rocks and mountains ; the changing elements : clouds, rain, sunshine ; alternating seasons of the year ; the revolutions of the earth and all the heavenly bodies, are all evidence of Supreme order.

The faculty of Order is productive of system, method, arrangement, routine, uniformity, succession, smoothness and regularity in doing things ; neatness, particularness ; ability to systematise ideas, lay out work, and to work to rule ; orderliness in regard to habits, methods in the expression of thought. It takes cognisance of the order of sequence ; consistent regularity of conduct and behaviour in personal habits, discipline and business methods. It is a necessary factor in organising, and the observance of business and other rules, laws, canons etc. It likes everything to be properly arranged, and placed in an orderly manner. Quakers have

the faculty large, which combined with their large Conscientiousness gives them strong, undeviating adherence to recognised principles, and accounts much for their religious tenets. They are well known for their appreciation of order ; trustworthy regularity of conduct in business habits, and in their homes, housekeeping and family life. Associated with Time this faculty inheres to punctuality. Early training has a marked influence on the activity, development and manifestation of this faculty.

Excess is shown in being disagreeably affected by disorder and confusion ; instituting a too rigid systematic arrangement of things ; being fault-finding and unhappy at the slightest disorder. It accounts for perverted neatness, fastidious exactitude regarding the arrangement of things ; punctiliousness. Deficiency is indicated by indifference to order and system, lack of method, utter confusion and slovenliness.

Dr. Gall met with facts which strongly indicated that Order depends on a primitive faculty, but on account of the difficulty of observing the organs placed on the superciliary ridge, and the small size of the organ, as pointed out by Dr. Spurzheim, he had not been able to collect a sufficiency of determinate facts to authorise him to decide on its situation. Much credit is due to Dr. Spurzheim in establishing this faculty. The organ is situated at the outer angle of the eyebrows, and when large gives a sharp angular appearance.

There is not so much questioning as to the manifestation of a faculty corresponding with the qualities attributed to Order as there is regarding the small space it occupies ; even Gall was cognisant of this. Personally I have no doubt whatever about its location, and as regards its size, it is not much less than some of the other percepts, and placed as it is, there is easy scope for its expansion. In some instances when large it assumes a projection which widens the outer corner of the superciliary ridge, giving the brows

a distinctly square appearance and considerable fulness in this region.

Care is needed in delineating, lest qualities belonging to Ideality are attributed to Order. One of the chief functions of Order is system, another is neatness. Occasionally a highly organised, precise, exacting woman, having a small head, large Ideality, and but a moderate, though very active degree of Order, will have a delineation, accompanied by perhaps a big-brained, distinctly practical business man, having large Order, but whose quality of organisation is of ordinary texture. There is nothing exquisite about his mentality, but he has large Order, and is essentially business-like and practical. I tell him of his large Order, expecting some disapproval from the lady. "That's wrong," says she, "I'm his wife, and I know. He is the most untidy man in existence." The man chuckles, he is amused, loudly laughs, but says not a word. He also knows. It is not unusual for such a man, when he returns from his business to his spick and span home, to pitch his boots in one place, and his outer garments or whatever else he has in some other place. He doubtless appreciates the tidiness of the house, but to him matters of this sort are comparatively trivial. He is home with his weight of business still burdening his mind. She with her small Order comprehends only personal neatnesses, and exacting domestic concerns as things that matter. If such a woman had to take charge of this man's business operations, immaculate as she keeps her home, she would be alarmed. She would have no idea how to organise that seemingly uncouth husband's business, his huge manufactory, with possibly hundreds of hands employed in the machinery departments, hundreds more in the packing and dispatch departments, and scores more in the offices and counting houses. The immensity of it all would utterly confuse and muddle her little brain—her with but three or four degrees of the faculty of Order—he possessing six, possibly as much as seven degrees; and day following day in all that smoothly working big

industry there is not a hitch in its ordering and management. This is not an imaginary sketch ; it comprises actual consulting room experiences.

Regularity has much to commend it. By a system having order as its basis, we turn to our local or more country wide directories, and we know where almost everybody lives, what almost everybody does, where almost everybody meets, and we are surprised, even annoyed, if we are inaccurately informed. Places of worship, amusements, every sort of meeting and business place are systematically tabulated and recorded. There are some unmethodical, indifferent sort of individuals who are uninterested in organised systems ; but there is evidence enough that the majority appreciate order and method in doing things. The regularity with which some people go to church or chapel may be instanced—this person has spent a lifetime attending a certain place of worship, another an amazing and commendable number of years in some particular firm or business, profession or calling, ever persistent to keep up the record. Order associated with continuity of aim and purpose in a great measure accounts for this. The regularity of the army and other civil services has an appeal to many because everything connected with them is systematically conducted. There are others who cannot bear such monotonous regularity.

The wonderfully smooth-going, tremendously efficient manner in which the world's big multiple businesses, manufactories, markets ; postal, railway systems and omnibus services ; afforestation, fruit growing, cereals and stock-farming ; social, religious, educational, political, municipal, governmental and international organisations ; army, navy, air force, civil services ; shipping, banking, insurance, and all the many big and little commercial and mercantile business concerns are evidence of the functioning of this faculty ; which has much to do with the orderly and systematic manner by which they are instituted, and so capably carried out and made permanent.

CHAPTER VII.

PERCEPTIVE FACULTIES.

CALCULATION.

Calculation is regarded as highly important in all matters associated with education, as it is in business concerns. It would be well if its function was better understood by educational teachers. Many a child, otherwise amply gifted, fails in figures. Teachers work incessantly to make their scholars efficient in figures, which in a measure is regarded as a test of their general capacity for learning.

Whilst differences in tastes and ability for classics, science, art and commerce are readily recognised, usually too little excuse is made for children naturally deficient in Calculation. The standard of educational ability is too often set here, the result being that many a child or youth is kept back in lower standard classes, disheartened and discouraged. Very many I have been able to help by pointing this out to teachers and parents. Even if a youth is destined for the Church, he must first show some measure of success in mathematics, which he may never again have occasion to touch after having passed his examination. As regards arithmetic, most children are taught as though one and all were destined to be potential bookkeepers, accountants or actuaries.

Accountancy and banking are certainly amongst the most stable and best paid departments of commerce, but it should be more generally known that where there is one who is capable of being a good arithmetician, there are great

numbers in which the faculty is decidedly weak. When naturally deficient in this faculty, it should be understood that all the training in the world will not make a child an adept in figures. This is possibly a reason for accountancy being a well-paid profession. Useful, however, as figuring is, there is a considerable number of other occupations and professions requiring high mental proficiency that involves but little figuring ability. Then why force this specific educational training on one and all alike. Selection should be made in ratio with natural capacity, and children would thus be suitably educated in accordance with their natural endowments. In some cases you might as well try to change the colour of a child's eyes as to make a clever arithmetician of him.

The faculty of Calculation gives comprehension of numbers, talent for accountancy, statistics, figures, enumerating, computing, estimating, reckoning, recording, tabulating and remembering figures. Ability to accurately count, add, subtract, divide, multiply, audit and cast accounts, cognisance and memory of numbers, mental arithmetic, reckoning figures in the head, perception of numerical relations and computations; and combined with the reasoning and perceptive faculties—Causality, Comparison, Constructiveness, Size and Individuality, it gives mathematical ability, embracing geometry and trigonometry. It is a necessary factor in astronomical calculations, chancellorship, engineering formulæ, actuarial computations, insurance, and in all manner of business and state concerns involving calculative processes, sound judgment, skill and scientific accuracy. This faculty may be universally regarded as one of the greatest civilising factors extant, and a very essential faculty in one of the biggest and best paid commercial services.

When deficient there is an absolute dislike for sums and arithmetic, inability to compute numbers, and an aversion to undertake any duty involving arithmetical problems, reckoning and figures. This faculty is so weak in some

Negro tribes that they can only count up to five ; after that they compound their numbers thus : 1, 2, 3, 4, 5 ; 5-1 (6), 5-2 (7), etc. ; and this was undoubtedly the primitive method of counting.

In excess there is a tendency to estimate everything by numbers, figuring calculations, averages and fractions of percentages, and tediously to measure everything by numerical standards. Persons so excessively endowed should be advised not to waste so much time in useless computations, and constantly counting and adding up, and making sum totals of everything.

George Combe, whilst eminent as a lawyer, pioneer phrenologist, literary writer, lecturer, philosopher, and author of the *Constitution of Man*, *Moral Philosophy*, and numerous other philosophic and scientific works, was so small in this faculty that he could never master the multiplication tables, or perform with confidence any arithmetical operations. This weakness is shown in all his portraits.

A person with an active mentality may sometimes be quick in figures, but unless there is a reasonably good development of Calculation, he will never really become a competent arithmetician. Such persons who have of necessity to be constantly using figures find it a great strain, and are ever looking forward to their retirement from what is to them irksome employment ; whilst others enjoy the work immensely, and get as enthused in it as others would in their most pleasurable recreations.

Practising phrenologists have frequent experiences of both its extreme weakness and exceptionally large development. On one occasion I told a young man that his weakest faculty was Calculation. He was mentally and physically in a nervy condition, as if he had undergone a great mental strain. He replied that I must have made a mistake, for he was just then expecting to receive his qualifying certificate for accountancy, which profession he intended to follow. I told him that he had set himself an overwhelming

task. It would be a miracle almost if he succeeded in passing the necessary examination, and if by any chance he did so, he would soon find the work extremely difficult. On reflecting he said, "Possibly you are right. I have worked so hard trying to qualify that I am now feeling like a washed out rag. I can't say that I like figures, but if I qualify I intend to organise a big chartered accountancy business, and be at the head of it; but I shall see to it that others do the figuring. I have no intention of doing that myself."

On another occasion a gentleman looked in, having a large powerful brain, and the largest faculty of calculation I had hitherto seen. I told him this, and afterwards asked him if he had been fortunate enough to select a profession in which he could employ this exceptional gift. He seemed very pleased, and said: "I am just over here from New York, partly on business, and partly on pleasure. I am the chief accountant in one of the biggest chemist's businesses in the world, that of Burroughs & Wellcome, Ltd."

The brain organ of this faculty being partially tucked under the out-bulging of the front side head, or rather resting on that portion of the skull extending outwards from the orbital plates makes it difficult sometimes to judge of its actual size. Its position is satisfactorily confirmed, but care is necessary to correctly estimate its size.

In narrow heads with long frontal lobes there is a tendency not to make sufficient allowance for the length, activity and space occupied by its brain organ. Again, mistakes are likely to be made in thinking that mathematical ability depends on the development of this faculty. Its function manifests itself more purely in arithmetic, figuring and statistics. In mathematics and calculative judgment, which involves problem solving and reasoning, there is need of the co-operation of the reasoning faculties—Causality and Comparison, combined with a fairly good development of Calculation.

Gall made a mistake in first terming this organ The Mathematical Sense. Neither Spurzheim nor Combe considered it to be the Mathematical organ ; they limit it to calculation or figures. O. S. Fowler prefers to call it Computation ; he concludes that word is more expressive of its true function.

Persons with long frontal lobes and very active minds, and but moderate Calculation may often be quick and apt in figures, as they are in most other matters in which they may have had a good training ; but they are not good mathematicians unless they also have large reasoning faculties, and likewise well developed Perceptives, particularly Individuality and Size, to give them an interest in detailed knowledge and enable them to judge of dimensions, etc.

When Calculation is small, however apt persons may be in figuring, they find that long periods of work in figuring are a strain on their mentality, and also on their health. Whilst persons having large Calculation get intensely absorbed in figuring, accountancy and statistics, and can work long hours continuously without experiencing any feeling of fatigue, and enjoy the work as much as some do pleasure.

Some individuals remarkable for their great talent of calculating, excited the attention of Dr. Gall. He found even children occasionally excelled in this faculty. Thus, a boy of thirteen years, born near Vienna, excelled his schoolfellows surprisingly in this respect. He learned with facility a very long series of numbers ; performed mentally the most complicated arithmetical calculations, and very soon found their true result. This and many other striking cases, related by both Dr. Gall and Dr. Spurzheim, convinced them of the existence of this faculty, and they discovered its location to be at the extreme outer angle of the superciliary ridge.

LOCALITY.

This is perhaps the most appropriately named of all

the mental faculties. As its name implies, it is wholly concerned with the location of things, the finding of ones way about, and travelling. It is constantly asking the questions : Where is it ? Where shall we look for, and find it ? Persons with small Locality are constantly losing things. They have little conception or memory of where they put things, nor can they readily find their way about.

Dr. Gall was remarkably endowed with some of the mental faculties, particularly Causality, Comparison, Human Nature, Constructiveness and Ideality : hence his great capacity for thinking, reasoning, analysing, classifying, philosophising, looking deeply into human conduct, character and motives, and carefully reasoning out philosophic and profound human problems. He had a fairly typical mental organisation, such as prevailed amongst the metaphysicians of his time. It would have needed very little to have kept him in the same rut as some of his contemporary philosophers ; but his large Human Nature—an undiscovered faculty of which he himself was then unaware—carried him further than others into the realms of mind study. He had the ability in a large degree for discovery ; but it chiefly operated through the faculties of Causality and Human Nature ; and whilst Locality is a strong factor in discovery, singularly it was one of Gall's weakest ; hence he needed other faculties, particularly Human Nature, abundantly developed to make up in some measure for this deficiency. However, this weakness in Gall opened up avenues of thought which greatly helped him in his investigations of Locality. Realising the lack of it in himself, and noticing its marked strength in a school-fellow, provided Gall with one of his first convincing experiences.

Having a great love of natural history as a youth, Gall delighted in roaming the woods, ensnaring birds and discovering their nests. He found out by their songs and movements the districts the birds frequented, and on which side of the tree, whether north, south or east, each species

was accustomed to build their nests ; he cut marks in the trees, and stuck branches in the ground, approached the spots by different paths before leaving, but all in vain. This difficulty obliged him always in returning to take with him one of his school-fellows, who would go straight to the places. As the youth's talents were not above mediocrity, the facility with which he could so readily find his way was so much the more striking. He often asked him how he contrived to guide himself so accurately, to which his companion replied by asking in turn how Gall always contrived to lose himself everywhere.

Hoping to obtain some definite understanding of the reason, Gall took a cast of his companion's head, and kept a look-out for persons who were distinguished for the same peculiarity. The celebrated landscape painter, Schoenlarger, told him that in his travels he made only very general sketches of what interested him. Afterwards, when making a more complete picture, every tree, group of bushes, and every stone of any size quite spontaneously presented itself afresh to his mind. A cast was taken of this artist's head, and placed beside that of the schoolfellow. He also became acquainted with a remarkable romance writer and traveller, moulded his head, and placed the cast with the others. On carefully comparing them, although different in other respects, he was struck with the singular form observable in them all in the region directly above the eyes next to the organ of Educability. They all had two large prominences, ascending obliquely upwards and outwards as far as the middle of the forehead. From that time Gall began to think that there might be a fundamental faculty in this region for recollecting places.

Anticipating criticism regarding the frontal sinus, Gall says : " In some heads, particularly of males, the external plate is separated from the internal, directly above and on the sides of the root of the nose, and as in subjects not very old the external layer is carried outwards and not

inwards, as in the decrepitude of old age, there are produced two very perceptible prominences in this region. Now, it is these prominences which opponents maintain that I take for the external appearance of the sense of locality. This objection was anticipated and answered long before they made it. My opponents and anatomists generally, err in considering the frontal sinus to exist in all individuals. They are rarely found in women, and are often absent in men till quite late in life, when the internal plate retires inward, without however forming any external prominence. True, these prominences, formed by the frontal sinuses, are situated just where the external mark of the organ of the sense of locality begins, but they have an almost horizontal direction, often directly between the eyebrows, and sometimes extend to half the length of the eyebrows. On the contrary, the prominences produced by the organs swell out more uniformly, present no inequalities, and extend obliquely upwards and outwards to the middle of the forehead." Gall further says : " This sense is indispensable to animals, in order to find their homes, dens, nests, kennels and young. How could they do without it ; or how migrate, yet return to their former places, and even bushes."

Locality may be regarded as the geographical and exploring faculty—the pilot-general of the traveller. It endows persons with perception of the direction and relative position of objects ; memory of localities, situations, directions, positions, scenery and places ; loves to study geography ; and those having the faculty large soon learn all about a strange town, city or country. It knows the points of the compass, likes tramping along new highways, paths, by-ways, streets ; and exploring little known localities and countries. It is the faculty that stimulates organising and exploring expeditions ; discovers new continents, and makes courageous adventurers in snow-covered, icebound wild, untrodden and unknown tractless regions of land and water:

It constitutes the chief element in topography, geography, astronomy, landscape painting, and surveying ; and is therefore a very necessary faculty in aviators, sea-captains, pilots, voyagers, travellers, geographers, astronomers, landscape painters, architects and surveyors. It notes the positions of the various parts of machinery ; and their relations to other parts, and is thus helpful to mechanics in rightly assembling and placing parts. It revels in a sense of limitless spaciousness. All lovers of travel and exploration have it. I found it large in Sir Ernest Shackleton. Geologists, anatomists and surgeons also need it.

It gives a very vivid conception of scenery, pictures and localities. When large it readily visualises and recalls scenes and places that have once been impressed on the memory, and so adds to the past pleasures of travelling. It is also particularly helpful and necessary to the phrenologist in remembering the exact location of the mental organs. I have known some otherwise good delineators who were detrimentally deficient in Locality ; and others lacking in Size, who had difficulty in accurately judging of the size of the mental organs. Locality is helpful also to typists, and musicians, in remembering fingering positions on keyboards and musical instruments. It facilitates reading by locating and remembering words and paragraphs by their positions on printed pages ; and it searches into the habitat of plants and animals. The organ of Locality runs obliquely upwards and outwards of Individuality, over Size and Weight, and is easy to discern.

To cultivate Locality, travel whenever possible, and when going about notice and impress upon the memory the locations and positions of places and objects, monuments and landmarks ; familiarise places of interest and make a précis record of them ; study geography, maps and books of travel. Travelling, rightly indulged in, is a splendid practical education. I greatly value my travelling experiences, though somewhat limited. When too large,

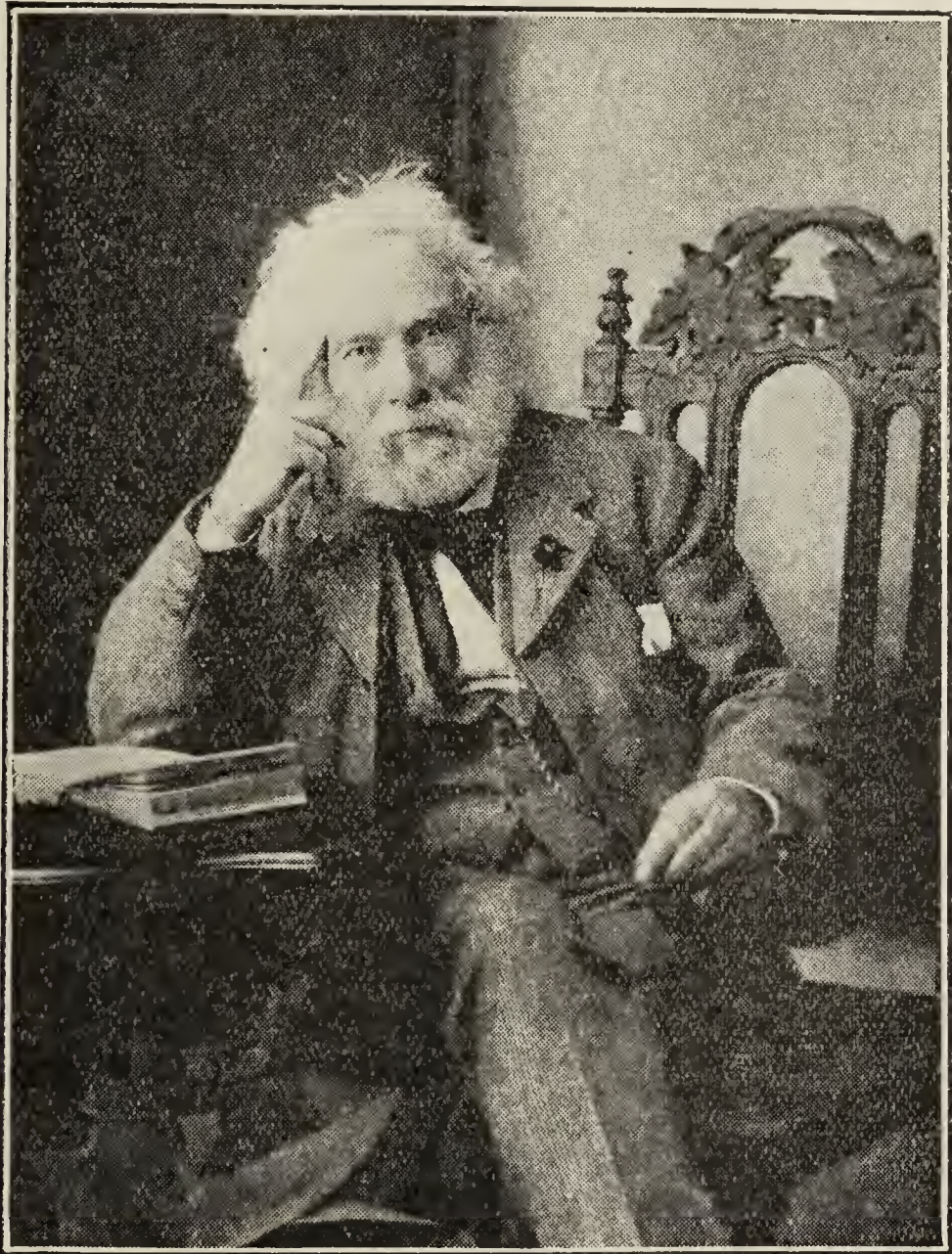
it is productive of an almost uncontrollable, roving, unsettled disposition, and so limits the possibilities associated with permanent achievement. An old adage says : "The rolling stone gathers no moss." But there is usually the satisfaction that it gets polished.

There are some who may have a good development of Locality, and yet not use it much in remembering or finding their way about. Many years ago, when paying a professional visit to Hastings, two gentlemen looked in for delineations. They both had very good heads. One was a self-possessed, big-brained man ; the other quick, active, alert, having an exceptionally good intellect, and very critical. He questioned me considerably.

It was my first visit to Hastings in 1889, and judging by the influx of shorthand writers, I concluded that Hastings must be a particularly intellectual town. Later on, one of the gentlemen called again, saying he was Mr. Walsh, and that he had put me to a severe test. He said he was editor of the Hastings Observer, and had nearly thirty typed delineations, including that of himself, and his friend, a visitor, who as a youth had served his apprenticeship in his office, and now was the editor of the Morning Journal, New York, adding that the delineations were amazingly true ; the only mistake I made was in telling him he had a good faculty of Locality. How could I account for that, seeing that he even lost himself sometimes between office and home. I replied that he was more prone to thinking when walking than to trouble much as to the way he was going. I said that in some way it should manifest itself.

Later, I had occasion to go to his office, and whilst waiting I observed him directing a sub-editor to where he would see what he required in such a book on a certain shelf, and somewhere towards the middle, on the left-hand page near the bottom. I immediately drew his attention to this, and told him it was here that he displayed his Locality. He had little notion of the number of the page, as he had

not much of the faculty of Calculation. "Well," he remarked, "if that is how Locality shows, I never look at the numbers in books : I only remember by locations on the pages. Then your delineation was perfect."



MR. STACKPOOL E. O'DELL.

Founder of the London Phrenological Institution ; distinguished lecturer and literary writer—had a splendid intellect, a profound philosophic, literary mind, and broad intellectual outlook.

CHAPTER VIII.

LITERARY FACULTIES.

EVENTUALITY.

This is a very important faculty in that it has more to do with memorising than any other. It may be regarded as the storehouse of the mind. Its position is significant of its importance, occupying as it does the centre of the forehead, in close touch with the faculties of observation which, like industrious bees, are constantly bringing knowledge and experience to the phrenological hive, to be stored and kept in readiness to be used on every appropriate occasion. Individuality immediately below, is perpetually on the look-out,—a chiel amongst the other faculties, taking observational notes concerning everything, examining details and conveying them to this mental storehouse named Eventuality ; and so that there may be no mistake as to the looks of things, Form, close by, records their conformation and shape ; Size, also nearby, conveys information as to size and proportion—whether big or little. Colour details the colouring ; Locality the whereabouts, positions, and where seen. The reasoning faculties, located above, are also brought into requisition to state their well-reasoned criticisms, and advise accordingly ; and so, in turn, all the other faculties are prompted to participate in the busy operations of the mind. Language is stimulated to express itself ; then Eventuality unfolds its store of memorised knowledge, and many a pretty and graphic tale is told ; for the sphere of activity and usefulness of this faculty is almost limitless. Eventuality is an enthusiastic kind of supervisor and informer, ever urging all the faculties to record their informa-

tions and experiences, and with the help of language, verbally or in writing, delights in revealing and talking about them.

It must be distinctly understood that there is no single faculty of memory. This fact is not yet comprehended even by many advanced thinkers and psychological students. Each of the forty-two faculties of the mind has its own specific memory, but the general manifestation of memory is distinctly enhanced and strengthened, in fact, more or less controlled, by the action of Eventuality. It will thus be seen that Phrenology clearly explains how it is that the memory may be keen and powerful in regard to the qualities manifested by some faculties, and weak in others. The memory of a faculty is strong or weak in proportion to the degree of development its brain organ has attained. This opens up one of the most fascinating phases in the study of Phrenology. For instance you may possess large faculties of Locality, Form and Colour; and small faculties of Eventuality, Time and Tune. In such cases you would remember localities and places, forms, faces and configurations, colours and their shades and blendings, but you could not remember names, dates, events, appointments, hymns, songs or tunes.

The same applies to the moral, aspiring, business and social faculties. If the moral faculties are large, matters relating to moral conduct will be observed and remembered. A person with large Conscientiousness will keenly remember and compare acts of justice and injustice. Benevolence will remember acts of kindness and charity, or the lack of them. Veneration will remember even the smallest act of homage paid to superiors, and to religious observances and the Deity.

Persons with large Inhabitiveness remember matters associated with home; or with large Philoprogenitiveness, incidents associated with children, animals or pets. Thus it will be seen how ridiculous it is to talk about a single faculty of memory. As phrenologists, however, we find that whenever the faculties of Eventuality and Language

are large, there is a more ready facility for expressing what is known, and generally remembering the same, than is obtained through the medium of the other faculties.

Eventuality gives retentiveness of memory, an aptitude for displaying knowledge, perception and memory of past and present occurrences, and phenomena ; cognisance of what is transpiring around ; ready recollection of facts and incidents, happenings, history, events, news, stories, knowledge, and whatever has been seen, heard, read, or previously known and experienced. It recognises the bent and activities of every other faculty, notes and remembers what transpires. It is the historical faculty—the faculty of action and motion—taking cognisance of action in objects, phenomena, passing events, and movements generally. The narrating, recording, story-telling faculty. With large Time and Calculation it facilitates memory of dates ; with large Form, Size and Language—words and names. It considerably enhances the general memory, and that of all the mental faculties. Its deficiency is shown in weakness of memory generally, even of matters well-known and understood ; forgetfulness, confusion of ideas, and inability to recall. Excess is displayed in an inordinate curiosity to know, troublesome questioning of children, talkative bores, and intrusive peering into private affairs.

The organ of Eventuality is located in the centre of the forehead, between and extending a little higher than Locality, and when large gives a rounded fulness in this region. It is one of the earliest faculties to manifest in children, most of whom have good memories ; which is very discernible in the full rounded middle development of their foreheads. Its discovery is recorded with that of Individuality. Gall first called it Educability.

Eventuality may be accounted the knowing faculty, the Perceptives the seeing faculties, and the Reflectives the understanding and reasoning faculties. It urges all the Perceptives to become interested active contributors to its

stores of knowledge. Lacking this faculty, the Reflectives would have limited material on which to exert their energies. In a great measure it provides the Reflectives with material to think about, ponder over, analyse, classify, and arrange into their proper classes, and so combine them to form sciences and philosophies in accordance with the true method of induction.

“After discovering verbal memory,” says Dr. Gall, “I was not long in perceiving that there were also other kinds, sometimes strong in some and weak in others. Ever since before 1800, I taught this doctrine, and that memory is not a primitive faculty, but a general attribute of every fundamental power, and that there are as many different kinds of memory as there are different faculties. Those with Educability—Eventuality—learn with extreme facility; have a general love of knowledge, and aptitude for learning; and readily adopt new doctrines, manners and customs. Young animals and children learn easier than adults. Frequently, when three months old, infantile foreheads advance in the middle far before the rest, forming an elongated prominence, extending from the root of the nose to the middle of the forehead. It is this great development of the inferior anterior middle convolution which gives to children their extraordinary educability, and rapidity of appropriating a prodigious amount of impressions from the external world. My numberless observations leave not the slightest doubt that this is a fundamental faculty, whose organ is in the inferior anterior middle of the forehead.”

This being such an exceedingly useful faculty, it is advantageous to keep it in active operation by systematic cultivation. The many systems of expensive memory training are evidence of its immense value. To cultivate it, make an effort to recall to your mind whatever you read, see or hear, and think it well over until fully impressed on the memory. Read history, study mythology, tell anecdotes,

recall incidents in your own life and happenings that are past. Keep a diary, putting in all the little details and particulars ; recall in the evening what has transpired during the day ; commit to memory, and as often as you can, tell to some friend every event of importance. In this and other ways impress upon the mind whatever you feel is useful and desirous of remembering.

LANGUAGE.

This faculty was the first of Gall's discoveries, and led to the discovery of all the others, and the foundation of the science of Phrenology.

The gift of Language, or the ability to express one's ideas, sentiments, feelings and emotions, is certainly a most valuable one, and is not only a delightful and pleasing personal accomplishment, but a valuable asset in most business concerns. Few, if any other mental faculties are so capable of successfully contributing to the education and civilisation of the world, yet its cultivation is in the main much neglected. We are nationally and individually slaves in proportion as we are deficient in language, or the power of expression. Instances of this are observable on every hand.

It is only necessary to study the people of one's acquaintance to see that the majority of those who can talk and express themselves well, are a freer people, and earn their living more easily, and generally a better living, than others.

I have observed groups of men in many different vocations, and when there has been one with intelligence and a good vocabulary, even though he may not be an especially good workman, he is regarded favourably because of his facility for verbally expressing himself, and he is often exempted from much arduous work which falls to the lot of others less gifted with the linguistic faculty.

If a workman so endowed is also ambitious and tactful,

he may soon secure a position as foreman, overseer, manager, or representative of his firm or business. In cases of strikes, or disputes between masters and men, the best talkers are naturally chosen as delegates to put the workmen's cause before the masters ; while many of these talkative men have been sent almost direct from the workshop to represent their fellows in parliament.

If we study national characteristics, we shall see that those nations with a small vocabulary are more or less slaves of those who possess a wider range of expression. Again, if we study the rise and decline of nations, we shall see that they have mostly been at the zenith of their prosperity at the time of their best orators and public speakers ; for every good speaker, if he is possessed of intelligence and education, provided his motives are good, helps to free his country of prejudices and bad social systems.

It is worth while to culture the voice. Good speaking, like good music, is always acceptable ; it carries with it a charm, and has a great influence on the minds of the people. There are, of course, many qualities required in the production of fine oratory, but superb eloquence would be quite impossible without a large phrenological organ of Language, giving a superior memory of words, and facility in using them.

The faculty of Language is largely required in literary composition as well as in speaking. Some people can express their ideas better in writing than verbally. To be a good speaker, an able writer, or a good conversationalist, it is necessary that the mind should be well informed. A good education, culture and refinement, are primary elements in good speaking, writing and conversation.

Every individual is morally responsible for the use and improvement of his mental qualities, and when individuals possess good heads and well-informed minds, but whose deficient Language prevents them from making the fullest use of their mental gifts, efforts should be made to cultivate it.

Commerce, business representation, agency, salesmanship, insurance, and the professions ; law, diplomacy, politics, and lecturing afford good opportunities for trained and naturally good speakers. There is a splendid opening for young people on platform and in pulpit. Good speakers and preachers are always appreciated, which is shown in the hearty encouragement and applause accorded them.

Where there is a gift of Language, combined with refinement, eloquent public speaking is acquired with comparatively little trouble, but with others it is attained only by cultivation and great perseverance ; yet it is surprising how much it may be developed by proper study and exercise. It is not infrequently that preachers and orators fail in their first attempts, yet eventually rise to eminence. Henry Ward Beecher had an impediment in his speech, and Disraeli was laughed down in the Houses of Parliament. Demosthenes had such a bad delivery that it was necessary for him to resort to very drastic means to overcome the physical defects of his voice, yet with perseverance he succeeded, and became Athen's greatest orator.

A poor delivery is not always the result of deficient Language. It sometimes occurs from nervousness, excessive Cautiousness, sensitiveness, lack of confidence, courage, concentrativeness, or memory ; and when this is so, efforts should be made to improve these defects.

To cultivate Language : talk, write and speak as distinctly and eloquently as possible on all occasions. Read aloud, commit to memory, study languages, turn about clauses for the purpose of improving sentences. Make the dictionary a constant companion, learning by heart the names and meanings of a certain number of words every day. Narrate incidents ; tell as nicely, clearly and distinctly as possible things known, seen, heard, read about or done. Study the manner in which good speakers equip themselves ; emulate them ; be enthusiastic in the cultivation of this gift ; get up and speak in public whenever

opportunity presents itself ; never be afraid to express ideas and opinions. In this way the faculty can be vastly improved.

A good public speaker is a benefactor to his race, and a good talker is a very useful and necessary acquisition in most commercial businesses. If we would serve ourselves and our country well, and rise above mediocrity, we have better chances of achieving these objects if pains are taken to cultivate Language.

As an indication of its extensive utility, this faculty is particularly needed in public speakers, orators, poets, elocutionists, singers, actors, entertainers, reciters ; journalists, editors, literary writers, reporters, novelists ; dictionary compilers, compositors, printers ; philologists, linguists, interpreters ; preachers, lecturers, teachers, instructors, lawyers, debaters ; salesmen, demonstrators, canvassers, travellers, and all good conversationalists, accomplished talkers, classical students and writers, and in the learning of foreign languages.

Whilst the exceeding usefulness of Language can scarcely be too highly extolled and encouraged, its extreme manifestations are not appreciable. Its excess is displayed in a too abundant, superfluous, redundant and high-flown use of words, both verbally and in writing ; exuberant verbosity ; garrulous loquacity, ostentatious vulgarity and profanity of speech.

The organ of Language is located above and partly behind the supra-orbital plate, over the eyes. In accordance with the development of this faculty, it depresses the orbital plate downwards and forwards, and when large gives considerable fulness and decided prominence to the eyes. This faculty therefore has to be judged chiefly by its physiognomical indications. Ordinary anatomical knowledge of the skull, and a sufficiency of practice obviates any difficulty in judging of its size.

THE BEGINNING OF PHRENOLOGY.

When nine years of age, Gall's parents sent him to his uncle's, a curate, who, to inspire him with emulation, associated him with another boy who committed to memory easily, while he was reproved for not learning his lessons equally fast. Both were then sent to Baden, where, amongst thirty scholars, Gall, who had already observed that these boys who learned and repeated their lessons with great facility, though poor in composition, had large 'flairing' eyes, and were nick-named 'saucer-eyes.' Two of these pupils surpassed even all former schoolmates in learning by heart, and both had eyes of this description. Three years later, at Bruchsal, scholars with 'saucer-eyes' again mortified him by excelling him in learning by heart. Two years later at Strasburg, there were others who had these large prominent eyes, and the gift of verbal expression, yet in other respects were only indifferent scholars. Hence he could not avoid the inference that eyes thus formed indicated an excellent verbal memory, stating that "I afterwards said to myself; if memory has this external mark, why should not each of the other mental faculties have theirs. This gave the first impulse to my researches, and occasioned all my discoveries."

In the course of his investigation, Gall met with innumerable difficulties, which only time and perseverance enabled him eventually to overcome. Pathetic as were some of his experiences, hope and courage ever stimulated his efforts.

Gall says: "Philosophers assure us that all our faculties come from external sensations, that all men are born with equal faculties, and that the differences between them are owing either to education or to accidental circumstances. If this be so, there can be no external signs of any faculty, and consequently the project of acquiring in this manner a knowledge of the functions of

the brain and its parts is a mere chimera. But always returning to my first observations, I was ever obliged to conclude that the propensities and faculties of both men and animals were innate.

“ Again, the more progress I seemed to have made, the more everyone seemed to conspire against me In this continued struggle of facts with received notions, what was to be done ? Was I to listen to the simple voice of nature, or to the arrogant counsels of reigning doctrines. I had so often deceived myself—who could answer for me, that I should deceive myself no longer. Was it not a ridiculous pretension for a young man, to hope that his efforts would reveal to him things, which for ages had escaped the researches of the greatest observers ? On the other hand, supposing that my labours were not to be totally vain, was it not an imprudent and rash enterprise to oppose the opinions so long established in the various sciences ; to contradict the anatomists, physiologists, philosophers, metaphysicians, lawyers, etc.

“ The love of truth, and a conviction of the purity of my views, could alone have inspired me at each step with the confidence and the boldness necessary for my task. When one has discovered by experiment a series of incontestable truths, he meets all possible doubts and objections with courage. Each doubt received, is a difficulty removed ; each objection refuted is an error overthrown. In this manner I soon succeeded in removing the obstacles, and in peacefully pursuing my course.”

“ This doctrine owes its birth to incontestable facts.”

CHAPTER IX.

MUSICAL FACULTIES.

TUNE.

The circumstances which led to the discovery of the faculty of Tune are particularly interesting, and should appeal to musicians, as well as to students of Phrenology. Dr. Gall speaks of a little girl five years of age being shown to him, and he was asked to decide what was the most remarkable talent for which the child was distinguished. He discovered in her no indication of a remarkable memory, and the idea had not then occurred to him that a talent for music could be recognised by the conformation of the head. He was told that the child had an extraordinary talent for music. She repeated all that she had heard sung, or executed on the piano, retained by heart whole concertos—which she had heard twice at most—yet learned nothing else. “Her parents,” says Gall, “assured me that she was endowed with this astonishing faculty for music only. I took a cast of her head, and from that moment devoted myself to more connected researches into the different species of memory, and I admitted a faculty of Tones.” He afterwards had opportunities of examining and taking casts of celebrated musicians, and discovered that they were more or less developed, according to their ability, in the outer angle of the forehead over the perceptives.

To better establish his discoveries, he endeavoured to ascertain the counter-proof in children and adults who manifested no taste for music, in all of whom he found the same region of the brain absolutely flat. Finally he procured

the skulls of some great musicians, and their examination at length convinced him that his discovery relative to what he afterwards called "The faculty of the relation of tones" was absolutely exact, stating that "After this nothing prevented my professing this truth publicly."

During half-a-century of continuous phrenological practice, I have had exceptional opportunities for observing the manifestations of the musical faculties in all classes of society, and amongst the many musical celebrities I have personally examined are Paderewski, Kubelik, Sarasate, Sousa, Mark Hambourg, Mischa Elman, Stanelli, etc., and in all cases of marked ability there is invariably the distinctive prominence and rounding out of the forehead where the organs of Tune and Time are located.

There are grades of proficiency in music as in other accomplishments, and although it is impossible for the individual with but moderate talent to be a genius, yet by patient perseverance he or she may become a recognised good player or singer; and it is far better to attain to such a degree of accomplishment as is possible for recreative or social purposes than to aspire to eminence attainable only in a musical career by the exceptionally gifted.

Music is an art that has an elevating and refining influence on the mentality. Some persons inherit a mental organisation particularly favourable to musical achievement. Such persons are usually mentally and physically finely organised; the spiritual side of their nature predominates over the material. There are also physical types who display musical talent, who are, to a certain extent, successful performers, but they cannot rise to sublime heights or manifest the ethereal enthusiasm which belongs to the born artist, with soul and mind particularly adapted to music.

The greatness of the musical artist must not be measured by his financial success. The musician who has reached the highest altitude in his profession may command a large income, but there are thousands of gifted individuals whose

genius scarcely touches the general public—who just manage to live, whose souls triumph in spite of poverty. The best work is rarely paid for.

The financial question is not the great question of life. The faculties with which men and women are endowed should become from earliest years a sacred trust. Thousands possess musical ability which is allowed to remain dormant for want of cultivation ; and many have done work of the poorest sort, unworthy of themselves, because unwilling to apply the necessary hours to practice and concentrated effort in order to attain success.

There are many people who cannot scientifically be classed as musicians, who yet have musical ability. They have many of the faculties which the greatest musicians possess in a large degree, but lack the practical qualities for musical accomplishment. They may go to a great organ recital, and feel enthralled ; listen to and fully appreciate a wonderful violinist, yet be unable themselves to play a single chord. Such persons may have an innate gift for music, yet be lacking in manipulatory technique, which could be developed by practice. When an individual possesses the brain capacity for a musician, combined with a superior quality of organisation, every effort should be made to attain musical distinction and greatness, not only for its own sake, but also for that of humanity.

If the particular organs required for music are naturally deficient, it is an absolute waste to spend time and money on a musical education, and disappointing. An individual lacking the natural requirements for music may possess some other gifts which, if properly trained and brought out, may lead to success. It is folly to work on a forlorn hope, and painful to see children, incapable of learning music, being forced to spend long hours in useless practice.

There is often a false parental ambition directed towards children's welfare, but minus the correct understanding of child nature.

In addition to the faculties of Tune and Time, there are other mind powers employed in the production of music, such as form, to judge and remember the words and characters employed in music—the crotchets, quavers, etc.; Locality, to remember their locations and positions; Size, to judge of dimensions, proportions and distances; Comparison, in comparing similarities and differences; Weight, to give dexterity in manipulation, and delicacy in fingering and touch; Constructiveness, for the necessary mechanical conception, and to give judgment regarding musical composition; Eventuality, to aid the general memory; Ideality, to give love of perfection, and appreciation of the poetry, art and sentiment associated with musical performance. Those possessing only Tune may have a great love of music, whilst others endowed with the faculties described above, and but moderate Tune, sometimes become successful musicians.

Tune takes cognisance of sounds in general, but its special function is in perceiving melody and harmony. It gives appreciation of interval, sense of modulation; emphasis, accent and pronunciation in speaking, reading, singing; perception and recollection of tone, sound, melody, and ability to learn and remember tunes. Excess is indicated by constant indulgence in music and singing at improper times and places; and to the neglect of more important duties. Deficiency is shown in monotony of vocal articulation, and inability to appreciate or learn music.

To cultivate music, learn to play some musical instrument; practice much, attend concerts; listen attentively and feelingly to gifted musicians, try to sing, modulate the voice by reciting poetry, and cultivate a love of the harmonious sounds of soul-stirring melody.

Here is a very human little item which I quote from Gall. He says “In order to make observations on this organ, it is necessary to avoid confounding with real musicians those persons who from habit have a great faculty

for playing on an instrument. Frequently they pretend to tell me that I ought to find in certain persons, especially certain ladies, an organ of music greatly developed ; and I find nothing but the habit of execution. Such performers betray themselves by the character of their playing, which is rather the work of their fingers than of their minds. Their countenance expresses nothing of that abandonment ; of that sweet delight, which penetrates the whole soul of the true musician."

In my Life Story I have dealt much more fully with this faculty. For many years I was not satisfied as regards the location of Tune ; and the examiners at the research classes of the British Phrenological Society, knowing this, and having met with some difficulty themselves, requested me to give them a lecture on my researches relative to Tune. Nearly all the earlier discoverers : Drs. Gall, Spurzheim, Vimont and others, probably because of Time not then having been discovered, have located Tune much too far internally of the external angles of the forehead, in some instances almost covering the space occupied by Time. I regard it as resting only slightly on Calculation, and extending more into the space generally credited to Constructiveness, and rather higher in the side head than is shown on any of the busts and drawings hitherto published, and usually leaning obliquely towards Ideality.

Dr. Vimont places Tune over Colour and Order ; Dr. Spurzheim over Order and Calculation ; Mr. L. N. Fowler, in his china bust, the more used of later years than any other, covers nearly the whole of Order and Calculation. Mr. J. P. Blackford, follows closely Mr. Nicholas Morgan, to whose researches into cranial topography we are much indebted, he gives a far better idea of its correct location on his cranial-cerebral bust, than any other investigator. My first most striking experience that the organ of Tune was not as accurately located as it ought to be was when examining the head of Senor Sarasate, the eminent Spanish

violinist. Examinations of Kubelik, Paderewski, and others eminent in the musical profession have justified my conclusions.

TIME.

Some persons have very little cognisance of time. Everything they do is done in a lackadaisical, haphazard sort of way, as if time was of no consequence whatever. Days come and go, and weeks and months emerge into years with the same monotonous unconcern, and but little is ever accomplished. Such persons have little comprehension of the zest of life, or know or truly realise what life is. Others having keen cognisance of the value of time, are constantly surprising people by their great achievements.

A well developed sense of Time is an important factor in stimulating individuals to make progress, and intellectual and business headway. It is amazing what a great deal can be put into and got out of life if time and leisure are rightly appraised, and thought put into making the best of one's time and opportunities ; and what a joy it is, and how it adds to happiness to be usefully and fully occupied. To be up and doing, and work with a will, and a decided aim and purpose, is conducive to both business success and health and pleasure. Exemplary conduct has, besides, an exhilarating effect on other's activities.

Personally I have always experienced a strong impetus to be constantly doing more and more ; and this is something good to feel. Life and action can be thrilling. No wonder self-respecting, healthy men and women dread to be unemployed. Nature at her best demands occupation, action, and the use and improvement of all her mental and physical functions ; and the faculty of Time is a great prompter, reminding us constantly of things left undone, and of things still to do. However long we live, life is short to the industrious and healthy.

I remember in my youthful days learning some lines of verse which much appealed to me. They ran something like this :—

What time is it !
Time to do well, time to do better,
Give up that grudge, answer that letter ;
Speak that kind word to sweeten a sorrow,
Do that good deed you would leave till tomorrow.
Time to be happy doing one's best,
Time to be truthful—leaving the rest ;
Knowing in whatever country or clime,
Ne'er can we call back one moment of time !

This faculty is the great time observer—the chronological faculty. It gives cognisance of the duration, succession and lapse of time, seasons, periods, and regular happenings and events. It gives appreciation of the value of time, punctuality, and in conjunction with order, regularity, ability to keep time in music, and measure duration, pulsation, and pause ; melody, rhythm, and metre in versification ; memory of the time taken in doing things ; and when things occurred ; and the relative remoteness of events ; the length of intervals, etc. It has the same relation to things occurring in succession that Order has in respect to objects in space ; and both derive from calculation their capacity to accurately judge time intervals.

Harmonious and measured intervals, such as are produced by dancing, rhythmic movement, drills and marching, sound, euphony, syncopation, the rhythmic ring of the blacksmith's anvil, rippling brooks ; the ringing of church and cathedral bells, and striking of the quarters and hours of clocks ; are all pleasing to this faculty.

It is this faculty that takes cognisance of the fixed dates of festivals, Bank Holidays, public rejoicings, the commemoration of church, chapel and Sunday school anniversaries,

saint days, holy days, birthdays, and inadvertently rent days, and insurance, and periodical instalment payment dates, which some folk would occasionally like to forget ; and the more ordinary institutions of market days, fairs, wakes, sleep and meal time periods, people's ages. The biblical limit of life was accounted as threescore years and ten, though scarcely a day goes by now that one does not hear of people living to a hundred or more years.

The passing days, months, years, hours and minutes, and the seasons of the year—spring, summer, autumn, winter, and flowering, fruit, and vegetable seasons, are all delightful and instructive reminders of the grandeur of Divine Providence in so amply providing for man's needs, and facilitating his understanding of periodicity.

It is so developed in some that they can awake at any preappointed hour, or intuitively approximately tell the time of day. It has been to me an ever urging faculty. From the time I started work in the mines at twelve years of age, until I commenced the practice of Phrenology, every occupation at which I worked necessitated my getting up between four and five a.m., and long before I attained to manhood I could always rely on awakening at the necessary time ; and so accustomed had I got to arising thus early that when I started in practice, for a long time I continued doing so. In the winter months I occupied these early hours in reading and study, and in the summer took long walks and reading matter with me. The time until opening business at ten o'clock often seemed interminable, and the long hours before closing were tiring. I had eventually to break away from my long accustomed habit, and gradually adapt myself to the new routine of office hours.

Some people are very regular in everything they do. We had a maid of this kind, who during her schooling never once missed, nor was ever late in nine years ; and her brother nearly attained the same record. To accomplish this needed considerable vigilance in the exercise of Time.

Mr. W. J. Colville, a friend of ours, well-known in the theosophical and spiritualistic movements, a wonderful inspirational speaker and writer, displayed his large faculty of Time by a habit of always putting clocks right directly he entered a room. He could not bear to see a clock showing the wrong time. He was a fascinating man, and those who knew him smiled, and allowed him this harmless privilege ; others looked alarmed and wondered.

Time is also a strong factor, and an incentive to all sorts of record breaking trials—many of them commendable, and some which should be deprecated. Striving to higher and advanced achievements is healthy and desirous, an ambition worthy of the endeavour ; but the despicable things some people set out to do, injurious to themselves and others, are often most deplorable, and are significant of some abnormal development which should be restrained and not encouraged.

This faculty is especially needed in chronologists, historians, biographers, registrars, compilers of time-tables and records, railway and traffic officials, foremen and time-keepers, watchmakers, bellringers, musicians, vocalists, dance masters, teachers of rhythmic movement ; travellers, wild animal hunters, balloonists ; and trapeze artists who instinctively have so accurately to time their leaping from one swing or bar to another.

Time is particularly necessary in the performance of music, much of which is often lamentably spoiled by bad timing. This can, of course be cultivated, as in the case of every other mental faculty. The metronome is sometimes employed in helping young people to keep time in music, but the constant cultivation of the faculty in one's daily routine is better. A very good method is when out walking to count one's steps, as left, right, left, right. Then gauge one's paces to the musical two-four time, varying it with the six-eight time. If the musical aspirant would do this regularly, there would be no difficulty when coming to the

music practice ; the keeping of time would become quite habitual. An old soldier, if he plays music at all, will rarely be found a bad timist ; his constant marching and marking time makes him successful in this respect, and his phrenological organ of Time is invariably well developed.

To cultivate this faculty, appreciate and value time more—one's own as well as that of others, "to engagements be punctual, to be not is a crime, for then you are robbing another man's time," be regular in habits, rise, retire, prosecute business and everything by the clock, have a particular time for everything, and deviate from it as seldom as possible. Be particular when speaking of occurrences, and try to remember their exact time and date. Always do first what is most important and necessary. Some people have little notion of usefully conserving their energies ; they are for ever on the go, using themselves up doing unimportant, trifling things, when so much could be accomplished by a little judicious preparatory thought.

Drs. Gall and Spurzheim did not discover this faculty, which is situated over the organ of Order and Colour, though they spoke of it as a primitive faculty. Much credit is due to the Edinburgh phrenologists in establishing it.

CHAPTER X.

REFLECTIVE AND REASONING FACULTIES.

CAUSALITY.

It needed a thinking, reasoning, philosophic mind to discover Phrenology. Gall had this type of mind in an eminent degree. These types are not prevalent. There have been a few of them in every age, but they are more generally a product of advanced civilisation. I cannot regard myself as a historian. I have all my life been too much occupied in hard, laborious work, this being my sixty-seventh continuous working year ; but on my looking back into the past, studying the mentality of peoples and nations, past and present, the crania of the ancients, dug-up skulls, which occasionally come under one's observation, and the portraits of peoples of the past, I have come to the conclusion that there is now in man a much greater development of the intellectual—frontal lobes of the brain, shown in greater length from the medullary centre, and particularly in the upper part of the forehead in the region of Causality, than has ever existed in any age in the past, and as I have elsewhere stated, I am of opinion that the faculty of Human Nature, undiscovered by Dr. Gall, which heightens the forehead above Comparison, was almost if not quite non-existent in the earlier ages. The ancients were not very intuitive ; a few of them were given to prophecy, otherwise hardly anything we ever read of their having done is evidence of the manifestation of this faculty. They lived much in isolation, or in small groups or states. They had no big, broad intellectual outlook, and they were more or less

afraid of one another. They had little comprehension of the prospective great world cosmos. In a world just as big as now it needed all the wit they possessed to wrest from nature a living by hunting, and a predatory use of what small knowledge they had. The reasoning, inventive, intuitive, and in some measure the constructive faculties were but little in evidence.

It is the faculty of Causality that is productive of creative thought, originality, inventive genius, a broad, profound, philosophic outlook on the world and all that therein is. Apart from the moral faculties, it is this that distinguishes man from the brute creation more than any other ; and likewise one man from another according to its degree of development. The portraits of philosophers throughout the ages amply demonstrates this truth. The front head of Dr. Gall, who was indeed one of the most profound philosophers who ever lived, clearly shows this, as also do the portraits of profound thinkers and reasoners of all ages, including Socrates, Democritus, Cicero, Aristotle, Galileo, Melanchthon, Shakespeare, Bacon, Milton, Montaigne, Mendelssohn, Herschel, Pascal, Sir Walter Scott, Swedenborg, Andrew Jackson Davis, Cora L. V. Tappan, Sir Alfred Russel Wallace, Sir Oliver Lodge. In all these the front head, and particularly Causality, are exceptionally developed, and account for their outstanding originality, profundity, inventive genius, and philosophic reasoning power.

The faculty of Causality is practically non-existent in idiots, who cannot think or reason because of lack of brain in the region of the organ of Causality and the thinking and reasoning faculties ; which is shown in their small, impoverished, stunted, and often weak, slanting foreheads. Compare any idiot you know, and those who do unreasonable, idiotic things, with the portraits of any great philosopher of this or any age, and note the astonishing difference.

It may, however, be well to mention that all having

slanting foreheads are by no means idiots. In persons possessing exceptionally large Perceptives, giving great prominence to the brows, there is sometimes a fairly good development of Causality ; though even in these cases the intellectual outlook is distinctly practical, observant and matter-of-fact rather than reflective or profound, and the tendency is to arrive at conclusions too impulsively, without giving much thought or consideration to what they say or do. Lavater, the most prolific writer on Physiognomy, a conscientious and indefatigable worker, and author of altogether one hundred and thirty volumes of various sizes, a revered pastor and a most lovable man, had a slanting forehead, and on examination it will be found that there is comparatively little reasoning in his writings ; they are merely an immense compilation of tabulated observations.

Questionable as it may seem, we have absolute proof that some persons never have an original idea come into their minds, though otherwise of fairly average development in respect to other mental qualities ; whilst there are others who are intellectually wonderfully proficient and advanced, abounding in well-matured, philosophic thought, reasoning capacity and originality. They are the leaders of their race and generation, and because of their deeper insight and reasonability, are particularly adapted to pioneer the causes they espouse, and be regarded as good consultants and advisers. When well-balanced intellectually, they are not merely thinkers ; their mental outlook is beyond the average comprehension, and as leaders they raise humanity to a higher status of intellectual thought and understanding. Fortunately, we have many of this class.

There is a greater prevalence of deeply discerning, ably thinking, advanced minds to-day, but unfortunately, some of them tend to be too enamoured in devising destructive apparatus and machinery than in reasonably preparing the way of the peoples for a better intellectual development,

and a happier understanding of human rights and conduct.

Causality is the cause-seeking, inquiring, resource creating, metaphysical faculty, endowing human beings with power to think, plan, contrive, adapt means to ends, discover, invent, philosophise, argue and reason from cause to effect. It is productive of originality of thought, depth and comprehensiveness of understanding, reasonableness, deductive capacity, mental grasp, profundity, mature judgment, ability to understand first principles, appreciate causation, think abstractly, synthesise, investigate. It comprehends theories, schemes and philosophies, cognises conceptions subsisting amongst phenomena, traces things and phenomena back to their original source and forward to their consequences. It is often very active in children, and early manifests itself in an exceedingly inquiring, questioning bent of mind.

Its deficiency is shown in shallowness of thought, lack of originality and reasoning capacity, inability to reason, argue upon, or solve complicated subjects and problems ; indifference regarding the cause and reason of things.

Excess is characterised by impractical theorising and metaphysical speculation, interminable argument on unimportant and problematical assumptions.

When too powerful, it may be restrained by the avoidance of being too abstract, and so becoming an impractical theorist ; and by personally experimenting and testing things, and definitely ascertaining on the basis of logic and proven facts the things advocated, and supporting rather than inconsistently and loosely arguing about them.

This faculty is particularly needed in explorers, inventors, reformers, lawyers, judges, expounders and administrators of law ; parliamentarians, theologians, preachers, founders of religious sects, social and political reform societies, and inaugurators of customs and fashions. By the discovery of some of the causes of disease, health has been vastly improved, and the average length of life considerably prolonged;

hence it will be seen how necessary it is that this faculty should be developed in doctors, also chemists, and so applied to the correct diagnosis, and remedial treatment of disease; and to Phrenologists, in the analysis of the mental functions and character manifestations; also to moral, educational, ethical, religious and secular teachers, the majority of writers, and leaders of thought, whether in philosophy, science, politics or religion. In fact, it is a disadvantage for anyone to be poorly endowed with this faculty.

To cultivate : it should be understood that there is a cause for every effect ; inquire into the cause, and the why and wherefore of things more ; think, plan, reason ; adapt means and ways to ends ; think out the best means of overcoming difficulties, and applying effective remedies ; muse, meditate, ponder over and encourage the development of new ideas. Study mental science, natural philosophy and other kindred sciences. Give some time daily to the study of Phrenology which, more than any other study, affords the greatest scope for the exercise and discipline of Causality. It will amply repay for every moment given to it.

The organ of Causality is located in the upper part of the forehead, directly under the frontal eminences, and when large gives a distinctly prominent rounded appearance.

When Causality shows itself in length from the Medullary Centre, and is sharp and pointed, and the head somewhat narrow in this region, the bent is decidedly towards Inquiry : wanting to know causes and reasons, question-asking. It is a very general characteristic in children of quick, active minds.

When the forehead is broad, and Causality more round and spacious in shape, the bent is more towards planning, thinking, reflecting, reasoning, philosophising.

If the head is short in front of the Medullary Centre, the individual simply thinks, reflects and plans.

When the head is long from the Medullary Centre, and broad as well, as for example in Dr. Gall, we have the

Philosopher, original thinker, reasoner. If Constructiveness is large in this latter combination, we are likely to have the inventor.

If Ideality, Constructiveness and Language are large in this combination, we have the Literary man, endowed with creative ability.

The discovery of Causality was made by Dr. Gall, who during his residence in Vienna noticed in the most zealous disciples of Kant, men distinguished for profound, penetrating, metaphysical talent, that the parts of the brain lying immediately at the sides of comparison were distinctly enlarged. During their travels he and Dr. Spurzheim had presented to them a cast moulded on the head of Kant after his death. It was with lively pleasure that they saw the extraordinary prominence of these identical parts. Later they became acquainted with Fichte, and found the development still larger than in Kant. Innumerable additional observations satisfied them concerning the function of this organ. The ancients gave Jupiter these same prominences.

“Causality and Comparison combined,” says Dr. Spurzheim, “constitute reason. Without Causality, there can be no argumentative reasoning ; without Comparison, no comprehensive views, and no nice distinctions. Observation teaches objects, and Eventuality facts, while Comparison points out their identity, analogy, difference or harmony ; whereas Causality seeks their causes, and altogether discerns general principles and laws ; draws conclusions, inductions and creations ; and constitutes a truly philosophic understanding.”

Dr. Gall named it the Organ of Metaphysics ; Spurzheim named it Causality.

COMPARISON.

All knowledge owes its existence to some previous knowledge, with which the less known may be compared.

How can we better understand things than by putting them side by side, comparing them, and noting the difference. Throughout the whole of his investigations, it was a great practice of Dr. Gall to substantiate any clue to a likely phrenological discovery, to take a cast of the individual's head ; this was followed by casts of other heads which bore any similarity. These were placed side by side, and others added to them and frequently examined. In some instances years elapsed before sufficient evidence was obtained to satisfactorily establish the location of an organ ; but Comparison was a distinct factor in the *modus operandi* of the discovery and establishment of the science of Phrenology.

Large Comparison makes the most brilliant reasoners, for they are never at a loss to illustrate their arguments by similarities and drawing attention to points of difference.

For poetry to have a lively, appealing, rhythmic swing, there must be large Comparison, as well as Time. Tom Moore, Thomas Hood, Byron, Thompson and Pope, also George Eliot and Poe, had Comparison large, and particularly displayed it in their writings ; and the portraits of Shakespeare show this faculty larger probably than in any other poet.

Large Comparison combined with large Human Nature and Language prevail in the most accomplished literary writers, lawyers, barristers, M.P.'s, public speakers, lecturers and teachers, and the charm of their lucidity is enhanced if Mirthfulness is also large.

George Bernard Shaw has these faculties large, but having combined with them large Combateness and small Secretiveness, he tends to be ultra-critical, ruthlessly daring and sarcastic ; but he is a great teacher when scathing criticism and fearless outspoken truth and frankness are appreciated. He is the only man I ever hesitated to interview for press. I knew him fifty years ago when he was the popular leader of the Fabian writers and lecturers. Even so long ago as that he was regarded as a unique and

very able lecturer and critical literary writer. Some years later I might have obtained an interview with him when he lectured at the Dome, Brighton, but I was afraid I might not so early in my phrenological experience be able to do justice to his unique abilities. I never had another opportunity, much to my regret.

Another most accomplished man in respect to these developments is Mr. Lloyd George, M.P. He, in addition, possesses more of the faculty of Agreeableness ; hence is more ingratiating. He has attained a very high and deserving position in public esteem and service. I revealed these distinctive mental qualities in him as long ago as 1903, when interviewing him for press.

Even babies quickly learn to compare faces, and show preference for those they like most ; and in the same way older persons display their likes and dislikes regarding diet, dress, companionship, occupations, and innumerable other things, discriminating by comparison their liking for one thing or condition more than another.

It comprises one of the largest faculties in all great thinkers, philosophers and reasoners ; but to be great in intellectual understanding there is need also for large observational, fact gathering perceptive faculties. Kant, one of the most profound thinkers, says : “ No one by means of logic alone can venture to predicate anything of, or decide concerning subjects, unless he has obtained independently of logic, well-founded information about them.” Thus, however large Comparison may be, persons with small Perceptives can never be deep, profound, advanced thinkers, or great philosophers, though philosophy may considerably interest them.

Minus the knowledge acquired through the exercise of large Perceptives, thinking is often quite valueless ; it lacks knowledge of experience, experiment and fact. Hence the reason why we see so many people with the upper part of the forehead large, and thus expect them to be splendid

reasoners ; but who are simply ruminative and reflective, having discerned nothing of importance to which they can usefully apply their reflective, dreamy minds. Such persons are for ever pondering over matters, yet are unable to think to any great practical purpose because of being so poorly informed and inexperienced. Seeing that facts have to be acquired, tested, arranged, and compared, and their reasonability, consistency and practical application decided upon before final acceptance, no student of nature, mental science or philosophy can be successful in the discovery of new principles who is lacking in Comparison and well developed Perceptive faculties.

There is an advantage, and likewise a disadvantage, in possessing large reflective and reasoning faculties ; and knowing the absolute necessity and immense value of largely developed reasoning faculties in all original schemes, plans and profound philosophic thought, there is a tendency sometimes to attach too much importance to large Reflectives, which to be of the utmost use and value need to have combined with them large Perceptives ; otherwise persons so endowed remain mere thinkers, or develop into impractical theorists ; and if there is in addition excessive Cautiousness, small Hope and Self-esteem, there is a decidedly morbid, unhopeful, unassured, insecure and uncertain outlook on life, and little self-reliance in respect to anything they think or do.

Comparison endows people with perception of analogy, similarity, metaphor, differences, resemblances, harmonies, discord, contrasts ; inductive capacity for reasoning, power to classify and connect ideas, and the relation of things and objects with signs, ability to analyse, discriminate, criticise, dissect, illustrate, demonstrate, explain, expound, compile, compose, draw inferences, detect error from its incongruity to truth, reason by induction, and appropriate knowledge. Each faculty has the power of comparing things of which it is cognisant. Tune compares different notes, Colour

contrasts different shades, but Comparison compares things alike and unlike, as a tint and a note, a form and a colour, or one scene or picture with another, which the other faculties by themselves cannot do.

In excess it gives captious criticism, fault-finding, redundancy in the use of metaphor and allegorical figures of speech. Deficiency is indicated by poor ability to perceive likenesses and analogies, or recognise resemblances in forms or ideas, lack of capacity to compare and analyse substances, illustrate, argue, or aptly apply knowledge.

To cultivate, examine the differences and similarities in people and things ; study logic, natural history, botany, geology, phrenology, chemistry, ethics ; make the dictionary and bible daily companions. Read the parables and fables of Aesop and la Fontaine ; draw inferences from all available studies and observations, and endeavour clearly to explain and illustrate the same with nice and appropriate comparisons. To restrain : avoid redundantly illustrating, amplifying and criticising. Its excess is shown in sophistry and hyper-criticism.

Comparison is particularly needed in lawyers, teachers, linguists, demonstrators ; orators, and many classes of writers, poets, dictionary compilers ; chemists, analysts, investigators, and in all branches of science and scientific research. It is likewise very useful to popular public speakers and lecturers, and to artists ; also window dressers, colourists, those engaged in colour schemes, decorative work, and the appropriate and nice arrangement of things.

Dr. Gall obtained his first ideas relative to this faculty when conversing with a learned savant, possessing much vivacity of mind. Whenever the latter was put to difficulty in rigorously proving his positions, he always had recourse to comparison. By this means he in a manner painted his ideas, and his opponents were defeated and carried along with him—effects which he could never produce by simple argument. As soon as Dr. Gall perceived that in him this

was a characteristic trait of mind, he examined his head, and found a prominence in the form of a reversed pyramid on the upper and middle portion of the frontal bone. He further observed that some others of his acquaintances were much given to the use of similes and analogies when desirous of convincing others of the reasonableness of their opinions ; and he concluded that there must be a separate mental faculty that concerned itself with this mode of argument. He confirmed his observations with many subsequent observations. He named the faculty Perspicacity : Sagacity. Dr. Spurzheim named it Comparison.

The organ of Comparison occupies the upper and middle part of the forehead above Eventuality and below Human Nature, between the organs of Causality.



DAN LENO.—Large Mirthfulness, Comparison and Human Nature

CHAPTER XI.

HUMOROUS, HISTRIONIC AND IMITATIVE FACULTIES.

MIRTHFULNESS.

This faculty has a very wide and varied range of function. Many of our ablest phrenologists have given deep thought and study to its investigation, and have written extensively concerning it.

It has troubled the phrenologist more than any other faculty. The reason is that most of the other faculties lend themselves to exact and definite interpretation, which pleases the phrenologist, as it would any scientist, but this faculty did not, in its earlier investigations at least, seemingly so satisfy investigators. Phrenologists are, and rightly so, afraid of making mistakes ; however, it is no disadvantage that there is something left for future investigators. This faculty provides ample opportunity for further useful analysis. Lengthy explanatory treatises have been written about almost every faculty ; an interesting and quite extensive book could be written about Mirthfulness, and were I younger, it would be a joy to me to dig into the why and wherefore of this faculty and do it. There is scarcely one of the old phrenologists who has not had something to say about it, favourably or critically. In dealing with such faculties as Cautiousness, Benevolence, Time, Inhabitiveness, Friendship, whilst there is plenty of room for a fuller elucidation of their manifestations, there is some limitation in their function ; but Mirthfulness spreads out into a labyrinth of glorious artistic decorative elaboration. It is the playful artist amongst the faculties, ready with

brush in hand, and with every shade of paint, appropriately to tincture every mood of any and every faculty of the mind, and there are forty-one other faculties clamouring, as it were, for the services of this specific humorous mental decorator ; and they do not mind the colour so long as they are unmistakably portrayed. The pitiable person devoid of Hope and over-burdened with Cautiousness can conceive of no other colour than the most sombre shroud-like funereal black, accounting the vivid mirth-provoking colourist a hateful being, and he steers clear of the humourist's suggestion of a mental spring-cleaning and re-decoration ; whilst the person having Cautiousness less extremely developed, and a more optimistic outlook on life thoroughly appreciates and welcomes the mirth-tincturing artist whose bright alleviating mental colouring penetrates, pervades and generally aspects all he does.

To my mind there is no doubt whatever regarding the location of Mirthfulness. What so frequently baffles students of human nature, and hitherto even some of the phrenologists, is its extensive and widely different range of function and manifestation ; but this ought to be a joy rather than discouraging to the student or professional phrenologist. Nature is subtle, and the study of human nature not less so than other philosophic and scientific subjects ; and its profound depths and widely extending significance are not going to be wholly comprehended in the course of a few weeks' or months' study. It is a life work, and there is plenty of compensative interest in it for future investigators.

The manifestation or dearth of manifestation of Mirthfulness is apparent from its smallest to its fullest development, and though it does not occupy a very large brain space, it is a faculty much in operation, and its susceptibility to action is constantly tested. There is sometimes as much humour got out of a small amount as there is out of a bigger endowment of it. There can be overdoses of

everything to the extent of being nauseating. It is a frequent expression : “ Oh, he will have his little joke,”—the manifestation probably of only an average or even small development of Mirthfulness ; though when appropriate to the occasion it can be effective. But the greater manifestations are the outcome of bigger brains, and an exceptionally large faculty of Mirthfulness, and those so endowed find scope and a highly profitable investment for its legitimate expression on the stage as professional actors, comedians, clowns, and in humourous writings. We have many delightfully humourous writers amongst the poets—Tom Hood amongst others, and some well-known novelists and prose writers.

Some in whom it is large are very solemn ; in them there may be little apparent mirth, but their humour is so profoundly subtle that it may be classed in the highest category of philosophic wisdom. In its highest manifestation it is strongly akin to and enhances philosophic thought. It is often large in the most profound philosophers, with little show of jollity ; whilst one possessing half the amount of this faculty can rattle off a succession of comic expressions, and is often erroneously regarded as being a gifted humourist. No wonder it is puzzling to those not deeply versed in character manifestations.

Dr. Gall called the function of this part of the brain Wit, though he seemed to think that this did not sufficiently express its function ; and he states that he could see no better means of giving his readers an idea of the faculty intended by him than by citing the names of Rabelais, Cervantes, Boileau, Swift, Sterne, Voltaire and a number of others in whom it was a prominent talent. It will thus be seen that he confined himself to the statement of facts, without attempting to fully define or analyse the faculty. Its nomenclature has undergone numerous changes, and many different opinions have been expressed concerning its functions. The space first allotted to Mirthfulness

included that also of Agreeableness, and as a consequence much difficulty arose until it was later discovered that the space contained also the organ afterwards called Agreeableness.

The possibility of there being two distinct organs in this region was first suggested in Volume IV, page 376, of the Edinburgh Phrenological Journal, by an anonymous writer signed X.T.P.H., who stated that "in this portion of the brain there were probably two organs, the upper part giving a sense of the ludicrous, and the lower that of wit." The first to adopt the suggestion of there being two organs was Mr. L. N. Fowler and the American phrenologists. Both faculties are recognised and accepted; the upper part as Agreeableness, giving affability, amiability, urbanity, suavity; the lower, mirthfulness, wit, fun and sense of the absurd.

There has been a great deal of interesting discussion concerning this faculty by many of the earlier most able and distinguished writers. A lengthy treatise of forty-eight pages by Mr. William Scott appeared in Volume IV of the Edinburgh Phrenological Journal. In the same Volume is the article referred to signed X.T.P.H., consisting of fourteen pages; and a further fourteen pages by the editor, and Mr. J. R. Romball, in Volume XI. Mr. Combe, in his *System*, has twenty-two pages. O. S. Fowler, in *Human Science*, nine pages; there are, besides, numerous other interesting contributions. Other distinguished investigators, in addition to the foregoing, include Drs. Vimont, Broussais, Andrew Combe, M. Demongeon, Mr. Hewett Watson, G. Hancock, and Mr. Schwartz.

Dr. Demongeon objected that Gall included too much under this organ—irony, raillery, ridicule, pleasantry, punning, buffoonery, satire, farce-playing, harlequinade, pantomime; the grotesque, caricature, etc. To this Gall objected that Demongeon overlooked the reciprocal influence which the different organs exerted on each other.

Dr. Spurzheim's views approximate those of Demongeon. He regards the true and simple function of wit as a sentiment which disposes men to view everything in a gay and joyful manner. It may be applied to words, to things, to ideas, to arts, and to many mental manifestations. Hence the different names it receives suggestive of its modified functions, such as wit, good humour, caricature, mockery and irony. He further adds: "The faculty, it seems to me, was given to man to render him merry, to produce gaiety—feelings not to be confounded with satisfaction and contentment; these are affections of every faculty, whilst gaiety and laughter belong to that which now occupies our attention." Dr. Broussais follows Spurzheim, and classes wit along with the sentiments, and the greater number of the British phrenologists do the same. Dr. Spurzheim adds no facts additional to those cited by Gall; and whilst Combe stated the conflicting opinions of various phrenologists in the 5th edition of his System, he intimated that his observations led him to adopt the views of Spurzheim, though he records no additional facts to those adduced to others.

An especial phase of this faculty is capacity to conceive and judge of Congruity and Incongruity; in fact, some of the phrenologists would have preferred to call it Congruity. It absorbs the use of more nouns in defining its functions than any other faculty, but they appropriately apply to its many phases of activity. Humour can be usefully incorporated into the manifestation of all the other forty-one faculties. There was considerable seriousness associated with the environment of my childhood and youth, and the vicar of my village had less show of this faculty than any other person I ever knew; yet humour can be, and often is, a useful alleviating factor in true Christian life; and why not? It is a God-given and good faculty, as are all the others when legitimately exercised. I several

times heard Moody and Sankey, the great American Evangelists ; and what a contrast in their characters. Sankey had a most optimistic, cheerful, happy exterior, and the joyousness of his singing brought continuous crowds to their missions. Moody was a devout, impressive preacher, but of sombre countenance and demeanour ; not lacking in humour, but the more serious side of his mentality prevailed. Dr. Parker, Charles Spurgeon, Henry Ward Beecher, and very many other able preachers and divines had the faculty large. Thus it will be seen that Humour can appropriately be brought into religious life, and usefully combined with any and all the moral and religious faculties ; and also with the business qualities.

There are again, the domestic and social faculties. Home life was never intended to be a dull, monotonous round of duty. There is often much sedateness in what are accounted to be the best conducted homes, but why should this be ? Home can be made happier and more congenial by occasional inter-mixture of friendly social entertainment, livened up with a little interchange of humour. Serious as George Eliot was, she possessed a wonderful sense of humour, and her home at Foles Hill was the centre of many a happy gathering of some of the most notable litterateurs of her early womanhood. Dickens says : “ There is nothing in the world so irresistably contagious as laughter and good humour.”

The exceedingly numerous and distinctly varied phases of manifestation in which this faculty participates depends largely on its combination with other faculties. It is certainly a very important faculty both in respect to its strength or weakness. Good society tolerates only a certain amount of it. To be constantly joking is not accounted by etiquette to be expedient with good taste ; hence many who are strongly endowed with it have of necessity to suppress it, lest in their exuberance they show up its

weakness in others' characters. It is daring generally to be humourous. People who are brought up seriously cannot tolerate joking much, and discretion has to be exercised as to how far it is reasonable and consistent to go in the making of humourous observations, trite sayings, puns and jokes. Hence persons who are naturally serious have usually a good deal of protection. If they are not able readily to see the humourous side of things, they are not always regarded as incomprehensive; it is the joker who is accused of going too far. Usually it is the big-minded people who can fittingly carry their jokes and humour to an appreciable climax. Its exercise is frequently the cause of a good deal of misunderstanding and difference of feeling. Persons with large Language and Mirthfulness, and small Secretiveness, are apt to be a bit indiscreet in spontaneously expressing their humour, and openly saying things they may afterwards regret. Others with large Cautiousness and a less degree of Language are more subtle in the expression of their sense of incongruity.

This faculty readily perceives congruity and incongruity, absurdities, frivolities, and inharmonious and inconsistent things and ideas, and its conceptions are often so ludicrous as to set everybody into a roar of laughter. It is the creator of wit, fun, humour, sport, mirth and merriment, and is useful in showing up falsity and absurdity. Many things are laughable because they are devoid of wit, and there is much that is pleasing in which no wit exists, and some witticisms that are not creative of laughter.

Its many different phases of manifestation are the outcome of its combination with other faculties. Humour may be pleasing, genial, comic, laughable, serious, sarcastic, ironical, satirical or contemptuous, in accordance with the power and influence of the faculties acting in consort with Mirthfulness.

It is large in many who make little display of jollity, but who are sharp-witted, apt in epigrammatic retort,

having a fund of wise sayings, and quick in repartee. Others combine jollity with these qualities.

Large Hope, Agreeableness, Friendship, Language, and small Secretiveness considerably enhance its action ; whilst large Cautiousness, small Hope and small Self-esteem tend to retard it. Comparison helps it by aptly comparing congruity, incongruity and differences, and large Causality adds to the profundity of mirth and joking. Large Human Nature is a very important combination with Mirthfulness as it adds depth and subtlety to humourous character manifestations. Well-developed Mirthfulness is often a relieving grace in many extremely serious characters, whose humour may be so deep and subtle that others slow of wit may not know whether to take them humourously or seriously.

Humour is rightly regarded as the spice of life. It greatly broadens philosophic thought, and can consistently and aptly be incorporated into nearly every phase of life and conduct. When appropriately applied it is invariably a welcome asset. Even crude blundering attempts at humour are not always resented.

This faculty immensely contributes to the joy and pleasure of life, and there is scarcely a situation of any sort in which it may not be used with exceeding advantage. In stage comedy it is expected, but it can also be used to brighten the most serious callings. There are many notably humorous parsons, and serious as is their calling, there are occasions when it provides effective teaching. Lawyers win many a case by the spontaneity of their wit, and turning to ridicule statements of witnesses. Novelists would do badly without it ; statesmen, lecturers and public speakers save many a serious situation by the humourous interpretation they put into their speeches. Business people frequently score by its use ; and there is scarcely a workshop, big or little, but has its humourist or joker, who helps to enliven workshop and business monotony.

Doctors often greatly help their patients by the show of a happy exterior, and an occasional pleasing anecdote. Many patients who are not too severely ill can sometimes be surprisingly jocular. My son was visiting a patient with advanced heart disease, and found him sitting at the window smoking a cigarette. He seriously reminded him that ill as he was he ought not to be so exposing himself. "I'm not afraid, doc," said the patient, "I've friends in both places." He passed on to one or the other friends within a few days.

There is perhaps no other faculty of the mind that so stamps the character as this. It has its grave and its gay moods, displayed at one time in a succession of spontaneous witty expressions, at other times in subtle humour, the depth of which others may not be fully comprehensive. Frequently the most humourous persons are the least understood, and they have need to be careful lest they unwittingly touch sore points in others' characters.

Serious as life is, a great deal of time is occupied in preparing for and participating in amusements, which gratify this faculty, and in being so employed Mirthfulness is a great educator ; in fact, it is with many persons an especially personal and public source of instruction, showing by ridicule and levity deviations from recognised lines of conduct, and so is often the chief and only real educator of vast numbers of working people, who spend nights at music and entertainment halls, cinemas, concerts, variety shows, sing-songs and like amusements. Hence vigilance should be exercised in an endeavour to raise the standard of entertainment, since this seems to be many people's chief recreative indulgence. We have for a number of years now resided opposite Brighton's favourite place of amusement. Night after night, year following year, there is no abatement of the crowds of people queueing up for admission. Even during the War I could not help noticing that there was little difference in the number of entertainment goers. In

saying this, I am not deprecating recreative amusement. I mention it only to show what a great teaching institution places of amusement are, and that every effort to raise the intellectual status of such places is advantageous.

Though it especially functions in entertainment, next to Constructiveness and Acquisitiveness. Mirthfulness is the greatest employer of any of the faculties, It involves the services of immense numbers of the most gifted actors, actresses, comedians, musicians, dancers, showmen, elocutionists, conjurers, trapeze artists, acrobats, contortionists; theatrical music hall and actor-managers; under-studies, dramatists, playwrights, caricaturists, scenic artists, newspaper reporters, literary interviewers and writers; artist photographers, stage managers, carpenters, scene shifters, electricians, wig-makers, dressmakers and costumiers; rehearsals and railway travelling services, company promoters, theatrical architects, builders, decorators, assistants, learners, dressers, and attendants of all sorts.

Mirthfulness is located alongside of Causality, in the upper part of the forehead, above Time and Tune, in front of Ideality, below Agreeableness, and when large, broadens and rounds out the upper corner of the forehead. If Time and Tune are small, it has almost the appearance of horns beginning to grow at the corners of the forehead. Again, it sometimes appears as if an extra bit had been added to the sides of Causality. It is distinctly observable in all notable comedians, and, in fact, often gives quite a comic appearance to the face, apart from any make-up. I found it large in Sir Harry Lauder, George Robey, Albert Chevalier, Charles Chaplin, Dan Leno, Billy Merson, Gracie Fields, and many other notable actors, variety entertainers and clowns. On one of our visits to Sheffield, I said to a client: "I don't know whether you will take it as a compliment, but I have examined only one other person who would make as good a clown as you."—"Sanger's A.I sir, Sanger's

A.1 ! ” said the man. He was proud to say he was Sanger’s principal clown.

It is large in the French, and is shown in their lively wit rather than humour ; also the Irish, who are well-known for their spontaneous wit. It is generally well represented in the English, who can thoroughly appreciate joking, also the Scotch, whose humour is usually deep and subtle, and unperturbed by emotion.

Briefly, this faculty gives appreciative perception of wit, fun, humour ; sense of the absurd, ludicrous, incongruous and inconsistent ; the disposition and ability to be humorous, witty, droll, comical, having the aptitude and disposition to make fun, entertain, joke, banter, play tricks, and heartily join in gleefulness, jollity and laughter.

Excess is expressed in ill-timed ridicule, levity, the disposition to play practical jokes at others’ expense, clownishness. Deficiency is shown in exceeding sedateness and inability to appreciate fun, wit or humour.

To cultivate : Indulge in the manifestation of the qualities of this faculty more ; get into mirthful company and society, read witty books, laugh and joke, get rid of the idea that it is sinful or undignified to laugh. Remember a hearty laugh is conducive to health and the proper enjoyment of life. Should this faculty need restraint, endeavour to be more earnest, sober, serious, and not so ready to turn everything to ridicule, particularly serious things.

IMITATION.

Imitation is one of the most active and extensively used faculties of the mind, and one of the most important factors in education and learning, and one of the earliest to function. The infant mind is ever learning and expanding in knowledge and experience by means of this faculty. We are taught and entertained very largely on the basis of imitative usages and suggestion. Public life and society

is largely built up on it, which is a reason for a good deal of the prevailing conventional sameness all about our homes, public institutions, our methods of work and business, as well as our pleasures.

Fashions are set in respect to almost everything we do and wear, and there is only one here and there who dares to break away from these everyday prevailing conventionalities. If they do so they are accounted odd and peculiar. When I was a boy, we used to sing a song of "A pork pie hat and dandy feather, and a pair of knickerbockers for the dirty weather," followed by the refrain "And the Strand—the Strand," on which of course to show off. Women's fashions are even more extreme now. To-day fashionable women have come to wearing hats so small and flat as to be described as plates and pancakes. Some critics go so far as to describe them as mere gramophone discs. They have a ludicrously dwarfing effect, but it is the fashion, and so accounts for unlimited imitation.

Imitative influence may be constantly observed, not only in respect to our hats, gowns, coats and personal attire, but there is the sameness in many of our homes, our methods of household arrangements, food and its preparation, in our eating and drinking, the decoration of our tables, arrangement of furniture and pictures, sleeping apartments, visiting and shopping times, our church going and our chapel going, and things we accustom ourselves to do on Sundays and other days, all done in strictly routine fashion.

All this, which is characteristic of Imitation, though regarded as conventional, is really useful in facilitating progress. To put originality into everything we do would considerably slacken our pace and limit speed. In fact, it would be a strange world if every individual had methods of his own, peculiarities of his own, a religion of his own. Of course, many have, but they are the exception, and not the rule. The mass are mere imitators.

Many children are wonderfully good imitators, Jewish

children in particular, many of whom later distinguish themselves in the entertainment world and histrionic art. This active imitative faculty in children enables them to display themselves to advantage, and so sometimes to appear more gifted than they really are. Manifestation of this faculty is constantly seen in the home. Children are often remarkable for their smart sayings, their seemingly advanced ideas, and apt criticisms. On closer observation and reflection, however it will be noticed that these spontaneous displays do not always portray the child's innate intellect, but rather its ready ability to remember, imitate and reproduce. The faculty of Imitation is thus a useful factor in the child's education.

In public and private school life this faculty plays a great part. The child is considerably influenced by its teachers and instructors, and by other pupils. If these be cultured and refined, the pupil will be likely to regard them exemplarily, and so display some of their characteristics. Hence the need, both in school life and the home, that exemplary conduct and high ideals should be constantly set before their young minds.

In the animal world, monkeys are innately wonderful imitators, as are also parrots, magpies and jackdaws.

Imitation is a necessary and helpful faculty in many trades and professions, including draughtsmanship, architecture, engineering, millinery, designing, elocutionary art, and particularly so to the artist and actor. The great actor or artist, however, does not rely on this faculty alone. His masterpieces are original rather than imitative. Actors such as Henry Irving, Wilson Barrett, Albert Chevalier and Charles Chaplin ; and artists such as Turner, Luke Fildes, Landseer, G. F. Watts, and many others put originality into all their work. They were not mere imitators. Comedians and public entertainers need especially to have large Mirthfulness as well as Imitation, to enable them to caricature, take off and humorously impersonate others.

The Japanese and Chinese are wonderfully good imitators, as may be seen in many of their exquisite works of art. Dr. Gall's attention was first called to this organ by a friend who informed him that his head had something very peculiar about its shape, at the same time directing his hand to the superior and anterior region. Dr. Gall found that portion of his friend's head on each side of benevolence rising in the form of a segment of a sphere, and there felt such prominences as were quite new to him. The friend was known to have a particular talent for imitation. Dr. Gall instantly proceeded to the Institution of the Deaf and Dumb, to examine the head of a pupil named Casteigner, who six weeks before had been received into the establishment, and had excited attention by his wonderful powers of mimicry, imitating perfectly all those who frequented the place. He found a prominence in the same part of the head in him. These facts suggested the notion that the talent might depend on a primitive faculty of which this is the organ. He afterwards verified his conclusions by numerous additional observations. Dr. Spurzheim named this faculty Imitation.

Imitation has a wide range of functioning power. It is the faculty which gives mimetic talent, capacity to imitate, copy, work accurately to a pattern, plan or design ; trace, mimic, gesticulate. It comprehends the physical expression and ideas of others, and correctly reproduces them. It gives versatility of manner, a ready tendency to do as others do, and enables its possessor to understand and assimilate the reasons and judgments of others, and their methods of expressing them ; and adaptably pursue different kinds of work and spheres of employment. Court and public functions, pageantry displays and dancing, all entail considerable imitative display.

When excessive, there is a tendency to servile imitation, lack of originality, and too great a tendency to imitate and copy others in everything, as in their walk, talk, gestures, manners and the prevailing fashions ; and it leads to buffoonery.

Its deficiency is shown by inability to imitate, assimilate, copy or conform to others in any way ; a desire to do things differently from others, or not at all, and is thus exhibited in contrariness, awkwardness, oddity, eccentricity, and disregard of the conventionalities of society.



ISRAEL ZANGWILL.

Large Human Nature and Perceptives : a keenly intuitive, penetrative mind and intellect, actively cause-seeking, analytical, resourceful.

CHAPTER XII.

INTUITIVE, DETECTIVE, AND SUAVITIVE FACULTIES.

HUMAN NATURE.

I account Human Nature one of the most useful and important of all the mental faculties. It is perhaps, more than any other, the civilising factor. Civilisation in its most practical and perhaps best aspects of intellectual progress may be based on the predominance of this faculty in the nation's citizens, and as intellectuality advances, it will be still more needed. It is the faculty above all others that gives us a world-wide understanding of its peoples and one another. War would be largely averted were human nature and men's characters and dispositions better understood ; and a happier and better understanding would exist amongst all classes of business people, neighbours, friends and relatives were this faculty more fully operative.

The qualities arising from the use of this faculty amongst business people in every day practical concerns are equivalent to those of Spirituality in the moral and religious group ; they are instrumental in their capacity to inspire a higher standard of intellectual harmony, in prompting other faculties to regard man as a superior being, worthy of the utmost consideration, setting a high value on his gifts, encouraging the development of the very best that is in him, and making due allowance for his weaknesses, appraising him at his proper value, and anticipating that he can and will attain to a still higher intellectual standard.

Human Nature, combining with large Hope, Approbation, Ideality, Benevolence and Self-esteem, is creative

of high ideals and optimism for man ; it almost regards him as being limitless. It is ambitious of his good deeds, and grieves that he has bad ones, and is for ever exalting him. It is only in very meanly, depraved intellects that its power is used for bad purposes. Those nations that possess a strong natural endowment of this faculty, and are keen in making full use of and improving its development, will be the superior and leading nations in the future. National supremacy in the future will not be attained by aggressive force, nor by high business achievements ; but by the products of the intellectual and moral faculties, and humanity will need the subtle intuition of Human Nature to sharpen and temper all the intellectual, moral and social forces.

If nations were as eager to cultivate this faculty as they are to safeguard property and mundane concerns, they would have a stable equipment, superior to everything that has so far been ascertained and tested.

Whilst the teachings of Christianity, Ethics, Art, Science and Business Efficiency have done much to advance human nature morally, spiritually and intellectually, they have not yet been instrumental in wholly averting war and bloodshed, poverty, disease, and human degradation and misery. These deplorable conditions arise more from a lack of understanding of human nature than from a lack of material wealth. The earth's products are profuse, but human beings need to know each other better before the world's abundant yield can to the fullest advantage be internationally distributed.

The study of human nature, and the right application of this knowledge will do more for humanity in the future than anything that has yet been achieved, and this faculty which phrenologists designate Human Nature or Intuition, is the jewel-case containing long sought for and needed mental treasures. It only requires each individual to put forth effort to use and improve whatever natural endowment he may have of this faculty for all the nations of the world to

be supremely benefited. It is the exercise of this faculty more than any other that can bring about that "Peace on earth and good-will toward men," that we are so much exhorted to cultivate, and so much regard as a blessing. Benevolence of itself has not so far done this for us, neither has Conscientiousness, Hope, ambition, confidence, industry, thrift and reason ; good as all these qualities are, knowing the purport, worth and influence of this faculty—Human Nature, I look to it doing more to enhance human progress in the future than any other single faculty of the mind.

Human Nature is the psychological, detective, character reading faculty. Its function is to give intuition, instinctive knowledge of men as indicated by their mental and physical characteristics—their actions, modes of habitually expressing themselves, their manners and customs ; it is alert to every phase of physical and mental manifestation, and eager to bring other faculties of the mind to help it to a true diagnosis and understanding of character. When large it endows its possessor with intuitive discernment, penetration of mind, intellectual astuteness and sagacity, tact, prophetic foresight, predictive instinct, prevision, capacity to see beneath the surface ; it gives interest in the knowledge of human nature, ability intuitively to discern and to judge of character and motives, and of existing circumstances, and underlying conditions from first impressions, and it is a marked factor in diplomacy.

In those who possess it large it becomes a source of intense pleasure. It is productive of interest in all phases of character reading and human nature, occult and psychic studies, embracing mental science and philosophy, Phrenology, Physiognomy, Psychology, Astrology ; also Biography and Biology ; and is creative of interest in the Brotherhood of Man.

Being prophetic and predictive it often anticipates future happenings, the arrival of visitors, or the fate of persons at a distance ; readily recognises change in countenance

and character on meeting friends ; delights to look into people's future, and explore their mundane and spiritual destiny, and is quite uncanny at times in defining subtle intricacies of character that puzzle ordinary minds. It gives insight into the future, and enables its possessor to say and do the right thing at the appropriate time ; is instinctively attracted or repelled by personal contact, takes a delight in reading and penetrating into the thoughts and feelings of others, enables individuals to look beneath and beyond mere appearances with little fear of being deceived, and to know whether a person can be trusted or not. It has a comprehensive appreciation of the mental and spiritual significance of ordinary as well as complex conditions and occurrences, and accounts for those possessing it having presentiments of future happenings, and an anticipation of the coming of events and conditions often long before they actually transpire ; and whilst Human Nature acts intuitively rather than intellectually, yet the impressions of those who are exceptionally endowed with this faculty are frequently proved to be as safe a guide to ultimate truth as is reason. As one writer says ; " It strips off all false appearance at one tear, and shows the object in all its naked beauty or deformity, or their admixture." Associated with Benevolence and Friendship, it gives a sympathetic and intense love of and interest in humanity.

Although this faculty seldom needs restraining, yet when allowed to have undue influence, it leads to distrust, suspicion, fault-finding, morbid prognostications, extravagant predictions, the harbouring of harmful presentiments concerning the future, and attributing motives of an ulterior or criminal nature to actions unpremeditated, and for which no base motive may exist.

Its deficiency is shown in an unsuspecting disposition, over trustfulness, lack of interest in human nature, and inability to intuitively judge of character or to discern motives which forestall actions ; a disposition frequently

to do and say inappropriate things quite unsuited to the occasion.

Not only are the varied characteristics and idiosyncracies of human beings definitely portrayed throughout the whole of their mental and physical organisation, as shown in the formation of their heads, their physiognomy, temperament, manners, actions, voice, expression, and a host of observable as well as subtle underlying but nevertheless definable signs, by which their true identity may be known and recognised, but all nature, embracing animal and vegetable life, fruits and flowers, and geological formations, have their identity signs ; hence the need of a faculty which specialises in discerning and defining these mental and other characteristics ; this faculty is Human Nature ; and whilst it has more especially to do with the study of human character and man's actions and conduct, it also takes cognisance of other natural signs ; thus it is a faculty of varied and specific function.

A good development of Human Nature is essential to the success of business people, enabling them to read their customers' characters and understand their requirements. It enables masters and mistresses to select good servants, and employers suitable employees, foremen, overseers, works and business managers, Directors, manufacturers, military and naval officers, and all those who have to do with the organising and directing of men, need large Human Nature. The detective needs it almost more than any other faculty, and it is equally useful to police officers. It should be a leading faculty in lawyers, magistrates, judges, ambassadors, diplomatists, and members of parliament ; Judge Hawkins had it exceptionally large ; and it is an essential trait in the physician, giving him ability to diagnose correctly.

It is a most necessary faculty in the portrait painter ; Ideality conjoined with the Perceptive faculties and Locality will give preference for landscape painting, but there is not one famous painter of portraiture whose organ of Human Nature is not strongly developed, as may be noticed in many of

the R.A. portrait painters, scores of which I have carefully examined, including Luke Fildes, Whistler, Sargeant, Marcus Stone, etc. ; Cruikshank had it enormously large. It is also useful to the photographer ; it is remarkably developed in Mr. Marcus Adams, the famous child photographer of the children of the Royal Family, and past President of the Photographic Society, who consulted me when about seventeen years of age, and who attributes much of his success to my delineation of his character, and subsequently to his study of Phrenology.

Actors, clever in the personation of character, require to have this faculty. It was particularly large in Henry Irving, Edward Terry, Wilson Barrett, and many other famous actors whose characters I have delineated, including also Charles Chaplin, the famous cinema actor. Literary writers, novelists, playwrights, and all who make the study of human nature a speciality, and are ingenious in the portrayal of character, of necessity need to possess large Human Nature. It was exceptionally large in Thomas Carlyle, Charles Dickens, also George Eliot, who had lessons in Phrenology from her life-long friend Charles Bray. George Bernard Shaw possesses this organ in an exceptional degree, towering above all others ; this is without doubt the secret of his success. It is also particularly large in Sir Oliver Lodge. It is advantageous to poets, giving them intuitive spontaneity. It is shown as extraordinarily developed in the portraits of Shakespeare, indicated in the great height of his head above Comparison. It was a marked trait in Tennyson, Wordsworth, Walt Whitman, and many other eminent poets. Many discoverers and explorers have this gift. It was very large in Livingstone, Stanley, Nansen, and fairly large in Shackleton. Many inventors have it large ; teachers should possess it ; and it ought to be a leading faculty in all phrenologists.

It is a highly necessary faculty in occultism, and the different phases of psychic manifestation, as revealed in

spiritualistic mediumship, psychometry, clairvoyance, automatic writing, seership and divination ; and its organ is invariably large in all those having mental capacities for the manifestation of these special gifts. For over fifty years I have had personal friendship with, and favourable opportunities of studying the characters of many of the best known mediums and spiritualistic writers and speakers. I have briefly stated the phrenological developments of psychics, mediums and psychometrists in an article published in the *National Spiritualist*, July, 1926.

Many leading statesmen have this faculty. It was exceptionally large in Disraeli, and accounted for his wonderful insight and shrewdness in his diplomatic dealings with other nations. It was one of the largest organs in Ramsay Macdonald, and perhaps no one whilst in office as Prime Minister, handled the Peace question on its international basis so ably as he. It was one of Abraham Lincoln's largest faculties.

It is a large organ in the English, less manifested in the Welsh and Irish, a particularly well developed characteristic in the Jewish race, and also in the Scotch. This accounts largely for their keen insight and shrewd intelligence. Many of the Scotch Highlanders are often credited with possessing second sight.

In my travels I have noticed that it is a fairly active faculty in the Italians, and the portraits of Mussolini show that it is exceptionally large, combined with enormous Firmness and Self-esteem ; it is this combination that largely accounts for his autocratic power and subtle influence over the Italian people. I have also noticed that even amongst the poorest of the Hungarian peasantry and citizens, this faculty is large ; but it is not generally strong in the Turks, and the latter have proved themselves better soldiers than diplomatists ; and in some measure this applies also to the French. Excepting Napoleon, who had it rather exceptionally large, and also the late Anatole France, the distinguished

writer, it is not an outstanding faculty in the French nation, and their lack of understanding of human nature is constantly apparent in the administration of their internal as well as foreign affairs. The Germans as a nation have this faculty fairly well developed, but their lack of humour and Hope, and their large Cautiousness, hinder its spontaneous manifestation. It is a well marked faculty in the Russian character ; Lenin had this faculty very large.

Whilst dealing with this faculty, I would like to say that Human Nature is productive of a phase of character which is peculiarly akin to humour. Its organ being in the environment of Mirthfulness, seems to partake of some of its qualities, not shown so much in hilarity, jollity or boisterous merriment, as in a dignified, subtle and apt manifestation of congruity, which is peculiarly a Scotch trait, and characteristic generally of those possessing a large organ of Human Nature.

The discovery of the location of this organ has an interest different from any of the others. Whilst there is evidence that Dr Rhodes Buchanan, in conjunction with Mr. and Mrs. William and Elizabeth Denton, authors of *Nature's Secrets*, or *Psychometric Researches*, in their experiments in relation to Psychometry, were the first to suggest a faculty of Human Nature, the discovery is generally and perhaps rightly attributed to Mr. L. N. Fowler. Referring to the then unascertained portions of the brain between the reflective organs and Benevolence and Imitation, in Fowler's *Phrenology Illustrated*, is the following statement :—

“ One of the authors, L. N. Fowler, having made numerous observations and experiments upon it, is disposed to believe that it is occupied by an organ whose function it is to furnish its possessor with an intuitive knowledge of human nature ; or to enable him readily to perceive the state of mind or feeling possessed by others, and thus successfully to adapt himself to and operate on the minds and feeling of his fellow men.

“ The authors are not unaware that the functions here ascribed to this supposed organ are commonly distribu-

ted amongst the other organs, or rather, that they are generally supposed to be the product of the combined action of many organs whose functions are already ascertained The authors have received much evidence calculated to convince them that it is not wholly dependent upon them, but that it depends more upon intuition. They do not profess, however, to have settled this point, but have thought proper to suggest it to the consideration of phrenologists, leaving it to be confirmed or rejected as shall be decided by future observations and experiments."

It is very remarkable that the central portion was attributed to a faculty which O. S. Fowler and L. N. Fowler then called Suavitiveness, as will be seen in the following quotation on the same page :—

"The observations of the authors have also led them to the conclusion that the central portion of the unascertained space alluded to, or that directly above Comparison, and below Benevolence, is occupied by a faculty, the function of which is to give a peculiar agreeableness and suavity to the manners of its possessor, and an ease and gentleness to the deportment.

"The supposed difference between the faculty described on page 247, and the one now under consideration, is that the former gives an intuitive perception of the motives of others, of their feelings, and of the means best calculated to operate upon them, etc., thus enabling its possessor successfully to persuade his fellow men, and even to influence their judgment, whilst the latter imparts those qualities which make their possessor beloved and always acceptable. By enabling one to understand the designs and state of mind possessed by others, the former guards him against imposition and deception, whilst the latter, by throwing those into whose society he may happen to fall, off their guard, enables him, if he wishes, successfully to impose upon others.

"The responsibility of making these suggestions, in reference to these unascertained organs devolves upon L. N. Fowler, who has been making observations upon them for the last two years. In his opinion, he has the

concurrence not only of Dr. Buchanan, who has been lecturing in connection with him on Phrenology in the West, but also of Dr. Judson, who has been an advocate and student of Phrenology for the last fourteen years."

What is still further remarkable in connection with these two faculties, and what has not occurred in respect to any of the other faculties, is that their locations were eventually changed over ; Human Nature being relegated to the central position, and Suavitiveness, or Agreeableness as it was afterwards called, occupied the positions on either side of Human Nature.

In the first Volume of the American Phrenological Journal published in 1839, page 238, there is a phrenological head, evidently divided and numbered in accordance with Combe's bust, in which no space is left in this part for unascertained organs, and no mention is made of them, there being a dividing line only between Comparison and Benevolence. In Volume II, page 321, there is perhaps the only phrenological head published showing Suavity in the centre, and Human Nature on each side. In Volume IV on the inner leaf of O. S. Fowler's work on Matrimony, which forms a part of this Volume, the same head is printed, but with the names of Human Nature and Suavity left out ; the same illustration appears in Volume VI, page 85 ; perhaps these two are the only heads showing the remarkable omission of these names, and nowhere can I find an explanation for this having been done.

On the frontispiece of Volume VIII, is the first symbolical head published ; in which, so far as I can ascertain, is the first indication of the positions of these organs having been reversed—Human Nature occupying the centre position, and Suavity, now named Agreeableness, occupying a position on either side of Human Nature. There is still no explanation of these alterations. There is, however, every reason to conclude that the discoverers were wholly justified in making this alteration. Personally, I have no doubt what-

ever as to Human Nature being an innate faculty, or that its organ occupies the present position allocated to it. Its characteristics are so obviously different from the manifestations of other faculties that it is a wonder that it was not amongst the first faculties to be discovered rather than the latest. Perhaps one of the reasons for this is that most of the mental faculties were discovered by studying their extreme or abnormal manifestations, and Human Nature is not so susceptible to abnormal manifestation as are many of the other faculties.

Human Nature is undoubtedly a much larger and more active faculty now than in the past ages. Greater facilities for travelling, our large international associations, and world-wide inter-communication with peoples the world over make human beings now more cosmopolitan, and demand a greater use and exercise of this faculty.

“Nature is a great discloser of universal truth,” says O. S. Fowler. “She labels all things, and obliges each to carry its own label in full view. She obliges vultures to proclaim their voracity, so as to forewarn all other birds against them, and gives to amiable birds a lovely exterior. Alligators and loathsome, selfish creatures have a repulsive aspect; even luscious fruits look as inviting as they are delicious. This law runs throughout all creation. Discerning universal truth is another of its functions. Since it reads men, why not also other things. It spells out character from minor signs, but it spells out all other truths equally. Intuitive perception of universal truth from little data is its speciality. Men certainly do possess this gift; in some the merest inkling suffices to put them upon the track, when they jump instantly and correctly to results. It scents truth as the hound does the fox, and apprehends it, not by laboured ratiocination, nor induction, nor deduction, but by intellectual inspiration and intuitive discernment. Moreover, it adapts things said to the occasion. To say and do this here is proper, and there improper, and this faculty tells which is, and is not. This said this way has a magic effect; this faculty says it just right.”

I am quite in agreement with these views taken of the function of Human Nature by O. S. Fowler. In my early practice I regarded it almost wholly as the psychological and character reading faculty, having a subtle penetration into character and motives. I had noticed that those persons who are attracted to the study of Physiognomy had Individuality larger than Human Nature, as shown in the portraits of Lavater, whilst Gall, Spurzheim, the Combes, the Fowlers, and nearly all practical phrenologists, and those attracted to the study of Phrenology, have a predominance of Human Nature. It is one of my strongest faculties ; and when I examined the head of L. N. Fowler, I concluded that it was the largest organ he possessed. Observation led me to conclude that Human Nature, not only takes cognisance of almost every phase of character reading and psychological study, but its function has a farther-reaching purport, and I began to further regard it as having capacity for sensing subtle underlying conditions, not taken into account by the other faculties. Hence the interpretation which O. S. Fowler gives is unquestionably true, and further evidence and support of the fact is that its organ occupies the crowning position above all the Perceptives, Reflective and reasoning faculties. Spontaneous in its action, it is aptly cognisant, and makes observation, as it were, of things apparent, as well as those beneath the surface ; and is almost unlimited in its capacity to detect and subtly sense appropriate and inappropriate conditions in respect to most things that we see and do. In this way it has a function which materially assists right thinking and acting, and in its wide sphere of specific and general usefulness is superior and more necessary to civilisation and man's intellectual and progressive welfare than perhaps any other faculty.

Whenever this faculty is small, whether in individuals or nations, its exceeding usefulness can only be approximated by a very ample development of many of the other faculties.

If this faculty existed at all in some of the earlier races it must have been in a very latent, undeveloped state. Civilisation and modern thought and advancement have been conducive to its development, and may even be accountable for it being an entirely newly created faculty, necessary now, but not so much required, and hence not developed in by-gone ages. So far as we can obtain true drawings of heads of earlier races, they are in a measure confirmatory of this view.

AGREEABLENESS.

The history of the discovery of this faculty is largely coincident with that of Human Nature, and should be read along with my account of that faculty. Although it was first suggested in Volume IV. of the Edinburgh Phrenological Journal, in an article by a writer signing himself, X.T.P.H., the brothers O. S. and L. N. Fowler, who gave considerable attention to the study of the manifestations of this faculty, had the credit for its discovery, and the location of its organ. They preferred to call it *Suavitiveness*, as referred to in a brief explanation of Fowler's *Phrenology Illustrated*, page 248. It was Dr. H. T. Judson who suggested *Agreeableness* in a letter to the Fowlers, inserted on page 249, in which he says : "I propose to call it *Agreeableness*. It renders those who have it large acceptable to their friends ; commends them to all with whom they have intercourse, gives ease to behaviour, and bestows a grace upon the manners."

It is located on each side of Human Nature, at the rounding of the upper part of the forehead, between Causality and Imitation. When large it gives height and fulness to the upper part of the forehead. Organs at the side of the brain may be regarded as complementary or accessory to the central organs ; thus whilst Human Nature is keen and apt in detecting actual and underlying aspects regarding things

that appeal to its function, Agreeableness has the aptitude to make them operative, and to present them pleasingly.

In his work on Human Science, O. S. Fowler calls this faculty Urbanity ; he speaks of it as being the complimenter, and further says :—" Its adaptability is to society ; man was made to intermingle with his fellows. This would cause all his coarser asperities and rougher traits to obtrude upon one another unless something smoothed them off. All need urbanity whenever they come into contact with mankind, however slightly. It prevents our making enemies, and greatly aids in making and keeping friends. Courtesy is due from all to all. It is a great instrument of the Civilisation of which it is an outgrowth."

It is generally less strongly developed in the long, narrow, dolichocephalic than the broad brachiocephalic head, of which the French is very typical. The Swedish are amongst the most sincerely courteous people, and are well endowed with this faculty, but the French have this organ perhaps the most strongly developed of any nation ; the prominence and contour of this organ in the formation of their heads is particularly apparent, and they amply display the qualities attributed to this faculty. Hope, however, being but moderately developed, their humour is playful and ephemeral rather than generally manifested. The Welsh also have this organ particularly well developed, and its characteristics are very noticeable in their general demeanour ; but it has a limited manifestation in the Scotch, who are proverbially long-headed, and Human Nature is far more strongly developed in them than Agreeableness.

The faculty of Agreeableness gives affability, persuasiveness, amiability, civility, geniality, suavity ; adaptability, complacency ; smoothness, grace and ease of manner, urbanity ; the disposition to be youthful, winning, pliable, bland. It enables its possessor to be condescending, amenable, conciliatory ; appreciative of recreative pleasures and pastimes, and gives ability to interest, please and entertain.

It is a distinct acquisition in actors, entertainers and public speakers, as well as in business salesmen. It unburdens the stress of life, carries youthfulness with it, has a rejuvenating effect on the character, and is the panacea against becoming prematurely old.

Those having it large are peculiarly fascinating, winning and attractive, remarkably persuasive, courteous, pleasing, polite and genial in disposition, captivating and prepossessing, charming in their attitude to others, and in their manner and conversation; they say and do even disagreeable things in such a way as to be acceptable, and at which no one can take offence, and they generally please everybody, even opponents. With large Ideality it enhances the display of refinement, elegance, good breeding and polished manners, and associated with large Benevolence it gives a complacent, mild, sweet and lovable disposition.

When manifested in excess there is a marked tendency to the display of flattery, palaver, blarney, coquetry, the disposition to be unctious, to fawn and be insincerely eulogistic.

Affectation and obsequiousness are more especially characteristic of large Approbativeness, but their manifestation is accentuated when they combine with large Agreeableness. When Secretiveness and Agreeableness are large, there is resort to cajolery, sycophancy, palliation.

Its deficiency is characterised by sedateness, moroseness, lack of agreeableness, little desire to please by word or demeanour. One so endowed may often quite unnecessarily provoke the ill-will of those around him by his abrupt, blunt, uncouth manners.

Several of the qualities which are here ascribed to Agreeableness, as politeness, courtesy and ingratiation, have some participation in the characteristics of Approbativeness, Friendship and Benevolence, but on careful analysis, it will be seen that in combination with these faculties, they are all also characteristic of the function of Agreeableness.

The comparatively small strip of brain territory above the Reasoning faculties, and below Benevolence and Imitation was at one time a happy hunting ground for enterprising phrenological investigators and discoverers ; and as there were then about thirty-eight of the forty-two recognised mental faculties discovered, and their brain centres allocated, there was a rush to make legitimate claims, and to satisfactorily peg out the remaining few spaces.

About this time there were very many medical, legal and literary men interested devotees and students of the science, all realising that if they could appropriately and satisfactorily establish a new phrenological discovery, they would not only be doing a commendable service for humanity, but that their names would be renowned in the annals of phrenological science. I often think that if some eminent personage amongst the many who were interested in the science at that period had had the good fortune to have made even one of these later discoveries, Phrenology would ere now have been enjoying high repute.

There were good reasons for the supposition that this part of the brain was the area of important undiscovered faculties, and whilst not only in Great Britain, but in America, France, Germany, Sweden, and other parts of the world, eminent scientists and philosophic thinkers were giving enthusiastic attention to the study of Phrenology, it is of interest that the credit for the discovery of Agreeableness should redound to the practising phrenologists, which speaks well for the care and thoroughness they put into their investigations.

Amongst others who were fascinated by the wealth of interest and usefulness which is attached to Phrenology was Herbert Spencer, and he made big efforts to establish what he thought was a primary mental organ located immediately above this region, between Imitation and Benevolence, the name which he suggested was Susceptibility, as shown in a well reasoned article of seventeen pages in Volume I. of

the Zoist. Unfortunately, his claim proved to have little or no foundation, and was never established. Had this attempt of Herbert Spencer's been a success, he would doubtless in after years have given the science a greater measure of support.

AGREEABLENESS, HUMAN NATURE, IMITATION AND BENEVOLENCE.

Until the discovery and incorporation of the attribute of the faculty of Agreeableness into phrenological delineations, constant mistakes and speculations were made regarding the locations and functions of Imitation and Mirthfulness or Wit, also Benevolence. Imitation is a distinctly different faculty from either Agreeableness or Mirthfulness, and each has its separate brain centre.

Not knowing, or rather, not recognising the faculty of Agreeableness, doubtless led Professor Alexander Bain, perhaps our most noteworthy phrenological critic, in his work: *The Study of Character*, to say:—"Imitation is, in fact, a general power, with no specific reference to the dramatic faculty.....If it is intended to appropriate an organ to the dramatic faculty, some designation specifically implying that faculty ought to be found.....On the whole I cannot think that the present, and the two preceding organs: Mirthfulness and Ideality, are happily laid out. Taken together they constitute a sort of artistic region of the brain which may possibly predominate in artistic minds, and be deficient in those of prosaic and matter-of-fact tastes, but their scope, taken either collectively or individually, is badly defined and wants a thorough revision."

Had Professor Bain known of the existence of the faculty of Agreeableness and its functions, when he wrote the foregoing, he would certainly have come to a different conclusion. He would have seen that most of the qualities of Agreeableness are absolutely necessary in dramatic art.

The late Albert Chevalier, one of the cleverest impersonators of character, and of the emotions, was a notable example of the possession of large Agreeableness, combined with Imitation and Mirthfulness. I have seen actual tears roll down his cheeks, when the subject he has been impersonating was of a highly pathetic character ; and immediately after I have seen him in his dressing room, while making-up for a totally different character, light-hearted and frolicsome as a child, able instantly to adapt himself to the impersonation of a gay Parisian, or a comic coster.

Benevolence, amongst other faculties, has been employed in an endeavour to account for the characteristics of Agreeableness. Herbert Spencer, in his treatise on Imitation and Benevolence, in the *Zoist*, January, 1844, maintained that Sympathy is the function of Imitation, and that Sensitiveness, or the sense of pleasure and pain, is a function of the organ of Benevolence. He states : “ 1st : That the production of the sympathetic impulses is a true office of Imitation.—2nd., That there must exist an organ of Sensitiveness.—3rd., That these two faculties are capable, by their combined energy, of generating all the sentiments of humanity ; thereby rendering a separate faculty of Benevolence unnecessary.” Mr. Hudson Lowe, unknown to Mr. Spencer, had likewise previously made a similar suggestion in Volume XIV, 1841, of the *Edinburgh Phrenological Journal*.

The recognition of the faculty of Agreeableness does away with all this theorising and conjecturing, as will be seen by the foregoing recognised definition of the characteristics of this faculty. In studying its manifestations, it will be noticed that some of these characteristics are sometimes attributed to Imitation. Amongst other qualities, Imitation gives versatility of manner, assimilation, and ability to adaptably pursue different kinds of work and

spheres of life ; but it has none of the characteristics attributable to Agreeableness.

Gall, Spurzheim, Combe and all the earlier phrenologists fell into error in their not knowing of or recognising this faculty. There is not one of the earlier phrenological busts on which we find it located.

THE DISCOVERY OF AGREEABLENESS.

The first intimation of there being two organs in the space formerly allotted to Mirthfulness or Wit, is by the anonymous writer, X.T.P.H. in Volume IV of the Edinburgh Phrenological Journal. Here the writer, after giving his views and reasons, suggests the question ; “ Whether it be not possible that under the prominent and rounded development of the upper and lateral parts of the forehead, there may not be two organs instead of one. The lower part of this prominent development being assigned to wit, and the upper to the feeling of the ludicrous ? ”

Gall called the function of this part of the brain Wit. He had observed it large in the heads of Lucian, Rabelais, Cervantes, Boileau, Racine, Swift, Sterne, Voltaire and others all notable for their sense of wit and humour.

Dr. Demangeon objected that Gall included too much under this organ. Spurzheim's views approximated to those of Demangeon ; but he attributed Gaiety to the organ under consideration, and not “ Organic Symmetry.” Mr. Schwartz objected to Spurzheim's classification of Wit with the sentiments. Mr. Hewett C. Watson opposed the views of Mr. Scott. Combe recorded the conflicting opinions of preceding phrenologists, and in the last edition of his System of Phrenology, intimated that his observations led him to adopt the views of Spurzheim.

When we carefully analyse the manifestations of character, we must certainly realise the necessity of a faculty having the characteristics of Agreeableness, and being

distinct from those of Mirthfulness, Imitation and Benevolence.

The first to adopt and utilise this suggestion were the Fowlers, and the American phrenologists. It is indicated on some of Fowler's earlier busts, and on those published in London by Vago.

The first phrenological head in which this faculty, which was originally called Suavity by O. S. Fowler, is shown, is in the American Phrenological Journal, Volume II, published 1840. But it had been adopted by O. S. Fowler as early as 1837. It was then shown as occupying the central position of the head, where Human Nature is located. It will be remembered that L. N. Fowler, who claims to be the discoverer of Human Nature, first located that faculty where Agreeableness is now located. It was afterwards decided that these two faculties were wrongly located, and that Human Nature occupied the centre position, and Agreeableness the positions on either side of it. These latter locations have been recognised from the time of their alterations.

Dr. Rhodes Buchanan, author of Therapeutic Scarognomy, who gave much study and research to the localisation of the mental functions, by a special psychological method of treatment, which he named Psychometry, but whose theories were in many instances decidedly erroneous, located three separate organs in this space, i.e., Foresight, Sagacity, and Judgment.

George Combe did not recognise either of these faculties, and thus they are not shown on his busts. Neither are they recognised or shown on Drs. Spurzheim's or Vimont's charts and busts. In his later publication, O. S. Fowler preferred to name Mirthfulness, Urbanity.

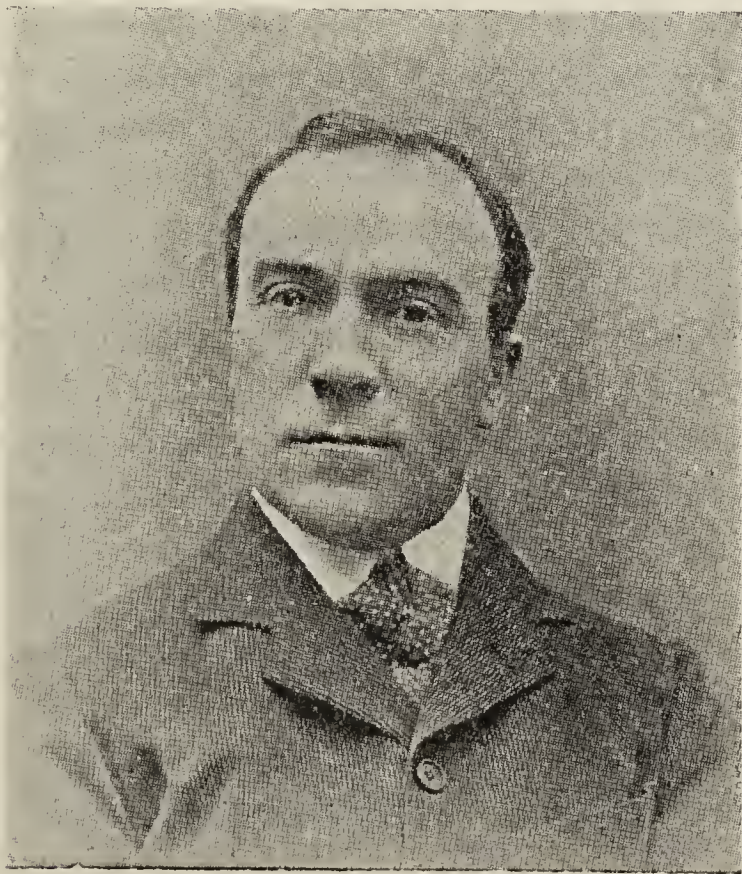
It is very necessary that students and professional delineators of character should know precisely the locations of all the mental faculties, and the full purport of their functions. The discoverers, and early investigators have

gone into and given such a thorough investigation and analysis of the mental organs, and demonstrated with almost unerring accuracy their location and functions, that there is now little room to doubt either the locations or functions, as amply explained in their writings, and illustrated in the hundreds of beautifully executed portraits, diagrams and drawings contained in the portfolio volumes of Drs. Gall, Spurzheim, Vimont and others.

Students may sometimes have a little difficulty in rightly appraising the specific mental characteristics of some faculties ; it is here especially where care in analysis as well as in location is required. Once it is known and understood what mental characteristics belong to each of the mental organs, such difficulties are lessened. It should be distinctly understood that no single faculty can do the work of any of the others, though they may seem to have some qualities in common. The patient application arising from large Concentrativeness may be likened to the persistent and determined efforts of Firmness, but they are not the same. The qualities attributed to Secretiveness may be thought to be accounted for in the manifestations of Cautiousness, but they are not. Again, the courageously energetic, attacking characteristics of Combaticiveness may be attributed to the forceful, executive qualities of Destructiveness, but they are different. The approbative qualities of love of praise, and approbation of praiseworthy achievements, may be mistaken for the self-pride and manly bearing characterised by Self-esteem. Again, self-possession, an attribute of Secretiveness, may also be mistaken for self-reliance, which is a characteristic of Self-esteem. The strong, robust affections of Amativeness must never be attributed to that enduring quality of constancy of affection which comes only of Conjugality. Again, the exacting particularness of Ideality should never be confused with the attributes of Order. Likewise, good fellowship and, the fraternal affection arising from Friendship cannot appro-

priately compare with the good-nature, generosity and sympathy of Benevolence, nor can the love or fondness bestowed on children, animals and pets be accorded to Benevolence.

Is it not delightful and worth the while of any thinking, observant person to spend, even as I have done, nearly the whole of a long life, in studying such a soul-inspiring science. The smallest scrap of phrenological knowledge is useful, but a big measure of it is enthralling, and once enthused, one never tires of it. Of profound and enduring interest, applicable alike to the understanding of youth and age, rich and poor, it is commendable and helpful to every phase of humanity. 'Oh ! that we could get the younger generations imbued with its usefulness, what a better understanding there would be amongst the peoples of the world, and how much better every person would be with a knowledge of this helpful fascinating science.



ALBERT CHEVALIER.—Large Mirthfulness, Tune, Agreeableness, Ideality, Human Nature, Eventuality, Language, Optimistic, enterprising, resourceful.

CHAPTER XIII.

IDEALISTIC, REFINING, MIND-EXPANDING FACULTIES.

IDEALITY.

Ideality is a great factor in world civilisation. It plays an important part in helping forward human progress, and functions far more largely now than in the past. Its greater development is more largely manifested in recent years. We certainly had poetic writers in ages past, as is well evidenced in biblical history ; there were then, as now,—workers in gold, silver and brass, carving, and all manner of workmanship—and the building of the pyramids is accounted one of the wonders of the world ; but ideal codes of conduct do not appear to have been so well established. The industry that is put into beautifying almost everything we do could not then have been so extensive. Ideality is very largely responsible for the great improvement which may everywhere now be seen. With our larger Ideality we could not now tolerate the crude conditions which hitherto prevailed. All around the cry is now for the betterment of conditions. Our greatest ignorance at the present time lies in tolerating the barbarity of war and human bloodshed, and all the depravity associated with it. If we go on cultivating Ideality, which is so very compensating that everyone should make an endeavour to cultivate it, war may cease because of its grossness and lack of idealism.

Ideality is the great beautifier. It desires to perfect everything with which it is associated, and is not this a worthy and commendable ideal. It is always delightful and encouraging to look upon something well done, and praise

is not lacking for the well-doer. "Well done, thou good and faithful servant," has been a pious encouragement to many a striving mind; and there is no teaching that is more stimulating and effective than exemplary conduct.

We have evidence of the working of this faculty, and its great achievement in almost every department of life, as seen in clever musicians, who have put their whole mind and soul into perfecting musical art; artists who have spent their lives painting beautiful pictures, which have inspired and filled us with the desire to do something as well, or improve on that which is already done; our national art galleries proudly proclaim the accumulated wealth and genius of many generations; and our public libraries tell the same tale of devotees to literary art. It is not ambition alone that prompts to energetic days and sleepless nights, creating articles of virtue and artistic and literary merit. In the production of famous music, works of art, science and philosophy, there is ample evidence of the desire to do something well, something of abiding worth and utility, exemplary of what can be achieved by hard work, industry, artistic conception, and love of perfection. These great achievements could not be attained by work alone; there must be also the ideal conception arising from large Ideality.

Our great cathedrals, temples, mosques, churches, and castles the world over are further evidence of the functioning of Ideality conjoined to Constructiveness. What is more splendid than some of these lasting, memorable edifices. Longfellow, with his philosophic insight, tells us in his poem *The Builders* :—

In the elder days of Art, Builders wrought with greatest care ;

Each minute and unseen part : For the Gods see everywhere.

What a fine conception is this of Conscientiousness, Constructiveness and Ideality. The interiors of some of these sacred edifices contain specimens of exquisite work-

manship. When travelling in Spain I remember being shown, in the Cathedral of Valladolid, some most beautifully designed, chaste gold chalice cups, communion plate, crosses, and silver candlesticks, mostly gifts to the cathedral. The wonderful work that is put into the architecture of the Cathedral of Jeronymous, Lisbon, built of white stone, delicately carved inside and out with marvellously rich, sculptured ornamentations. The Cathedral, Giralda, and Alcazar, Seville ; the Alhambra, Granada ; The Temple of Peace at the Hague ; and some of our own cathedrals, St. Paul's, Westminster Abbey, including also that of the City of Liverpool, and others, have needed the development of considerable Ideality as well as Constructiveness, to have conceived of them.

Every good workman, and I have worked with many, gives evidence of his Ideality. Only the best, and a striving for something still better, pleases the workman possessing large Ideality. This is noticeable in all workshops ; and the man deficient in Ideality is observed directly, and is regarded as a " bodger," and not much respected.

Leaving the geniuses, in whom Ideality has been a strong factor, and whose works make memorable our art galleries, musical compositions, literature, philosophy, science, educational teaching, mechanics and inventions, Ideality, though in a lesser degree, pervades, and is apparent in much of our everyday work and occupations, and the benefit of the same accrues to all and sundry. We have now more abundant and better machinery, better habitations, immensely accommodating buildings, manufacturing and business premises, facilitating a greater output in all business concerns, better constructed railways, roads, streets and markets ; more ornate places of amusement, more commodious schools and pleasure grounds ; and Ideality has had a good deal to do in bringing these conditions about. Hence its development should be encouraged.

Persons having small Ideality have little realisation

of the beautiful things in life, and the delight in striving always to improve, and do things better.

Ideality confers the idea of beauty, perfection, correctness of taste, harmony, and completeness of finish. Being close to Constructiveness, it inspires that faculty with conception of perfection in mechanism and machinery. Artists and mechanics should have well developed Ideality, to give them artistic appreciation. When conjoined to a powerful intellect, it is productive of a wealth of beauty in intellectual pursuits.

There are gifted musicians, able preachers, clever artists, having but moderate Ideality, but they never rise to the sublime heights of those who have the faculty large. As beautiful thoughts are longed for, so will those who desire them grow into a beautiful manifestation of mind.

Ideality gives tone to the character ; it beautifies and enriches the mind with ideal conceptions, leads its possessor into realms of poetic thought and aspiration, inspires and intensifies love of perfection in all things ; and has a refining influence on the physical constitution as well as mental tastes.

Although peculiarly the faculty of the poet and artist, it is an innate mental quality, susceptible to cultivation in every individual. Its exercise has an elevating, ennobling influence on character, and no person can be regarded as superiorly organised who neglects its cultivation. Were this faculty eliminated from the mind, life would indeed be coarse and grovelling.

It is a characteristic of people who are interested in beautifying their surroundings and homes ; and largely accounts for the splendour which adorns the world's art galleries, libraries, and finely architected public buildings.

Constructiveness is for ever constructing new things for our convenience and pleasure, sometimes crudely, at other times more substantially, but it is Ideality that adds beauty to constructional contrivances.

Whilst Ideality functions largely in the production of poetry, painting, architecture, sculpture and handicraft, it has also much to do with our personal behaviour, etiquette, manners, and how we do things. It makes all the difference between a good workman and a bad one, and so is just as essential to a sweep or housemaid as it is to a poet and artist if each one's work is to be done excellently. Common decency demands its cultivation, and there is nothing we do that Ideality will not desire that it should be done better, and assist us in doing everything better. House-proud wives have it, and the approbative dude suffers from an excess of it.

Ideality gives sense and comprehension of all that is ideal, picturesque and beautiful in nature and art; refinement, correct taste, imagination, scope, fancifulness, susceptibility, embellishment; love of perfection, and of things well finished; neatness, exquisiteness; beautiful scenery, pictures, the fine arts, fashion, dress. It is a factor in creative imagination, poetic sentiment and imagery; gives sense of propriety, appropriateness, purity, harmony, elegance and gentility; appreciation of whatever is exquisitely lovely, admirable, elevated, beautiful, eloquent, perfect. It endows its possessor with lofty aspirations, a striving after moral and spiritual verities, and desire to obviate all blemishes and defects.

Excess is displayed in æstheticism, ultra-refinement, punctiliousness, and in being scrupulously exacting, fanciful, and ridiculously fastidious.

Deficiency is indicated by lack of refinement, imagination and susceptibility, as seen in common-place, gross natures. Those in whom it is small are very much machines, limited in mental outlook, undemonstrative, ultra-practical, and lacking in ideal conception. A French writer, M. Gueronniere, said of Napoleon III, that he had so little of this faculty that he understood neither art nor poetry. A picture made him yawn, a poem sent him to sleep. He

possessed a practical intelligence which measured everything by the compass, and weighed everything in the balance.

To Cultivate : Mix among refined people, and avoid everything that is low or vulgar ; cultivate a taste for the beautiful, purity of feeling, refinement and style in manners, conversation and expression. Study nature, the fine arts, painting, poetry and literature ; constantly exercise the imagination, develop admiration for everything beautiful and refined, and try to attain perfection, as nearly as possible, in everything.

To restrain : Live more in the real, and less in the ideal world ; be less imaginative, fanciful and fastidious, and endeavour to appreciate more the substantial, useful and practical.

Ideality is a very necessary faculty, not only in poets, artists, architects, sculptors, carvers, and all those who set the fashions, but also in dramatic and elocutionary art, educational teaching, millinery, dressmaking, window dressing, art needlework, and every sort of good workmanship and handicraft, as well as in home life and everyday conduct. It is of primary importance in every worthy and exemplary character.

The first poet who arrested Dr. Gall's attention by the form of his head was one of his friends, who frequently composed verses extempore when least expected to do so, and who in consequence had acquired some reputation, although only an ordinary person in other respects. His forehead immediately above the root of the nose arose perpendicularly, then retreated and expanded itself a good deal laterally, as if a part had been added to the sides. He recollected having seen the same form in the bust of Ovid. In other poets he did not find as a constant occurrence, the forehead first perpendicular and then retreating, so that he regarded this shape as accidental ; but he states that in all poets he observed the same prominence on the side. He then began to look for

these prominences, as the distinct marks of a natural talent for poetry. Still he was rather doubtful, until he had examined the heads of many distinguished poets ; and where he could, he moulded their heads for his study. Many striking incidents convinced him that this was the principal organ which gave "Talent for Poetry." Dr. Spurzheim named it Ideality.

Its location is in the upper and frontal portion of the temples, above Constructiveness, and when large gives fulness to the side above the temples.

SUBLIMITY.

Sublimity was one of the latest faculties to be discovered, and one about which there is the least written. There is no mention made of it by the earlier phrenologists, and we have none of those intensely interesting accounts of its discovery and convincing confirmation which make such enthralling reading as we have in connection with the discovery of nearly all the other faculties. Miss Jessie A. Fowler, in her little book, *The Life of Dr. Gall*, credits her father, Mr. L. N. Fowler, with being the discoverer of Sublimity. He and his brother, O. S. Fowler, certainly did much to establish it, but the credit for the first suggestion of this being a separate faculty should really be given to Dr. Vimont, and perhaps also to George Combe, though it was in a somewhat casual way that Combe mentioned it.

Sublimity and Ideality were regarded by Drs. Gall, Spurzheim, and Combe, as being one organ. Professor Bain, in his *Study of Character*, concludes that there is too much attributed to the functions of Ideality, but at the time of his criticism many of the attributes of Sublimity were included in those descriptive of Ideality. Though there may appear to be some similarity of manifestation in the two faculties, it has since been definitely proved that Sublimity and Ideality, while being adjoining organs, and

may thus seemingly have some characteristics in common, yet they are distinctly different, and the one faculty never produces the same manifestation as the other. Mr. Nicholas Morgan reasons this out fairly well, though he has little to say regarding Sublimity. He contends that love of the picturesque, his appellation for Ideality, "does not give much proneness to exaggeration, but delights more in sober verities than in fictitious imaginary creations."

This faculty is more useful to big-minded, capable, educated persons than to small-brained, uncouth individuals. The small-brained are incomprehensive of its function, the uncouth exaggeratively and vulgarly express it. It places big-brained persons in a higher category of usefulness by enlarging their outlook in respect to most things, and particularly that in which they specialise or are exceptionally gifted, whether in business or the professions.

It is large in Epstein, whose eccentric technique in sculpture is daring and unique, savouring of being monstrous, and certainly beyond the comprehension of the majority of people, who having larger Ideality than Sublimity, prefer things beautiful and highly finished rather than monstrously portrayed. Some of Epstein's great conceptions have been ruthlessly marred, daubed and blackened out of recognition, or otherwise desecrated from sheer resentment of what has been accounted audaciously ugly and perhaps indecent. Others have appraised them as being truly wonderful symbolical interpretations of the tragic seriousness of humanity.

Turner, the artist, had large Sublimity. His exquisite colouring appeals to all art lovers ; but it needs lofty minds to conceive the magnificent sweep and breadth of artistic conception and expansive sublime visualisation which is put into his pictures. Many who would be enraptured with the concise detail, pretty portraiture of rural and domestic life and human character which characterises Bewick's delightfully picturesque scenes and character

interpretations, may not be so enraptured with the magnificence of Turner's masterpieces. Bewick had great Ideality, which was far more largely developed in him than Sublimity; hence he showed his love of the beautiful in miniature rather than in bigness, and as if to intensify his ideal conceptions, many of his pictures are set in skilfully drawn, varied ornamental borders, scarcely two being ever alike.

Some of the massive productions of Peter Paul Reubens, in the Antwerp Art Galleries, and the Louvre, Paris, distinctly portray the large Sublimity of the painter. Another extraordinary collection of pictures, characteristic of the artist's large Sublimity, all by the same artist, the subjects being amazingly varied, may be seen in the Wiertz Museum and Art Gallery, Brussels.

Gainsborough, perhaps the greatest painter of English landscapes and rural life, possessed large Ideality as well as Sublimity; whilst Luke Fildes may be accounted a great portrayer of character, arising chiefly from his exceptionally large Human Nature. Thus the most predominating mental faculties in every artist are distinctly observable in their productions.

Amongst statesmen, Lloyd George has this faculty fairly large, which has assisted in giving him a broad and lucid conception of the greatness and responsibility of statesmanship, and perhaps no man living during his long period of office could have handled the reins of State leadership with such splendid resourcefulness as he has done. He has proved himself a master hand in Premiership, and every department of the State in which he has officiated. The same may be said of President Roosevelt, who also possesses large Sublimity.

Mr. Winston Churchill, at one time exhibited his large Sublimity in the variety of distinctive shapes of hats he wore. It was shown also in the part he took in the War, both at Flanders, Gallipoli, and also the Russian blockade, as well as in his speeches and writings. Byron displayed

his large Sublimity in his romantic poetry. It is often manifested in Army officials, sometimes leading to big achievements, at other times drastic consequences.

Sublimity is an enthusiastic, companion to the faculty of Hope. When large the two together would undertake almost any enterprise, reasonable or not. Sublimity is out, as it were, to try anything once. When both Sublimity and Hope are large, they combine to vie with each other as to which can conceive of the biggest concerns. Tall tales are told by these companionable demonstrators.

Amongst enterprising newspaper producers, I found Sublimity large in Lord Beaverbrook, who has certainly proved that he possesses expansiveness of ideas, which is a distinct product of this faculty, conjoined with a somewhat powerful mentality. Though big-minded and extraordinarily enterprising, he is a very sensitive, unobtrusive man. Sheer ability, not egotism or assumption, accounts for his wonderful success. Lord Northcliffe, whom my friend J. P. Blackford delineated, had large Sublimity, and his great pioneer work in newspaper enterprise may be attributed in a great measure to the influence of this faculty, combined with fairly large Hope, and a big, extensive, mental outlook. Few men were better equipped mentally for enterprising newspaper work.

It is a very useful faculty in actors, as it gives lucidity of expression, amplitude, comprehensiveness of interpretation, sense of expansion, and magnanimity. I found it large in Wilson Barrett, George Alexander, Beerbohm Tree, and well developed in Harry Lauder. When associated with Mirthfulness and Imitation, it makes the greatest comedians.

It is characteristically large in many enterprising business men, manufacturers and organisers of big multiple business concerns established throughout the world. Carnegie, Henry Ford, Lord Nuffield, Sir Thomas Lipton, Sir Jesse Boot, Gamage, Selfridge, and a host of other highly

successful super-business men owe much of their success to well-developed Sublimity.

It was large in Napoleon, is immensely large in Mussolini, strongly developed in Hitler. Most astronomers, also explorers and travellers of repute have large Sublimity.

Sublimity gives perception and comprehension of all that is superlatively grand, gigantic, vast, sublime, capacious, expansive, romantic, appreciation of the sublimely stupendous, awe-inspiring, wild, rugged and magnificent in nature and art. Love of contemplating grandeur, amplitude, vastness, and the majestic, illimitable, endless. Excess is shown in exaggeration, extravagance, bombast : deficiency in inability to comprehend or appreciate the majestic or sublime.

Serene conditions please Ideality ; the wild and furious, massiveness and tempest, bigness and storm, appeal to Sublimity. It is enraptured by and immensely enjoys mountainous scenery, the dashing, roaring, foaming waterfalls and cataracts, volcanic eruptions, thunder and lightning, whirl and wind, sea storms and tempests. Prolific of big ideas, it delights in every sort of greatness, and to be associated with lively, stirring, spectacular scenes and happenings, public celebrations, pageantry and rejoicings, theatrical displays, commemorations, racing and prize-fighting, the beating of drums, military tattoos, Army and Navy reviews, national and international exhibitions, shows and demonstrations. Showmen, wakes and fairs, thrive on the demands of this faculty. Sky-scrapers and monuments are all largely concerned with the function of Sublimity. When conjoined to large Approbativeness, it is productive of boastfulness.

How different is Ideality from Sublimity in the choice of clothes and behaviour. Ideality selects the neatest, choicest of patterns and designs ; Sublimity the most gaudy, conspicuous and biggest checks, and the most showy and gorgeous shapes. One often sees this type of person amongst racing and betting men ; and taken off on the music hall stage, and in popular songs and sayings, as :

“ He’s got ‘em on, he’s got ‘em on ; don’t he try to do the heavy ! ” and “ Where did you get that hat ? ” Persons with large Sublimity love to make a tremendous display particularly when the faculty is accompanied by large Selfesteem and Approbativeness, but this prevails more among the averagely educated, who would like to be accounted more important, and bigger and better than they are.

Sublimity is not outstandingly large in the majority of people. Hitherto it has been less extensive in its manifestation than most of the other faculties. Ideality is usually more developed ; though Sublimity sometimes takes precedence in ordinary, uneducated and otherwise averagely endowed persons, and its manifestation is becoming more and more an active factor in everyday life. We see this in the many present-day extravagances, both in men and women, and particularly women, in their extreme fashions, expensive amusements, elaborate personal adornments, and gaudy facial make-up, which is often grotesque and decidedly unbecoming, and a vulgar pretence and assumption of trying to be what they are not. Beauty is as beauty does ; refinement of mind comes from within, and is ever beautifully portrayed in the natural unadorned countenance.

In some of the concerns of men as well as women, this faculty tends to considerable perversion, providing sensational themes for the law-courts and newspapers. Years ago body-snatching and poisoning were the occasional great sensations, and Palmer, the Rugely poisoner, who with his large Sublimity, Secretiveness, Acquisitiveness and Destructiveness, committed eleven murders before being discovered, was the public sensation dominating all others at the time of his trial. Perhaps no other public sensation approximated this until those of Jack the Ripper, and Landru, the French Bluebeard ; but large Sublimity now associates itself with other kinds of criminality, extensively practised ; as fire-raising, defrauding insurance companies, fraudulent

company promoting, financial frauds, aggression and conquest, mass killing, and many other inhuman abominations.

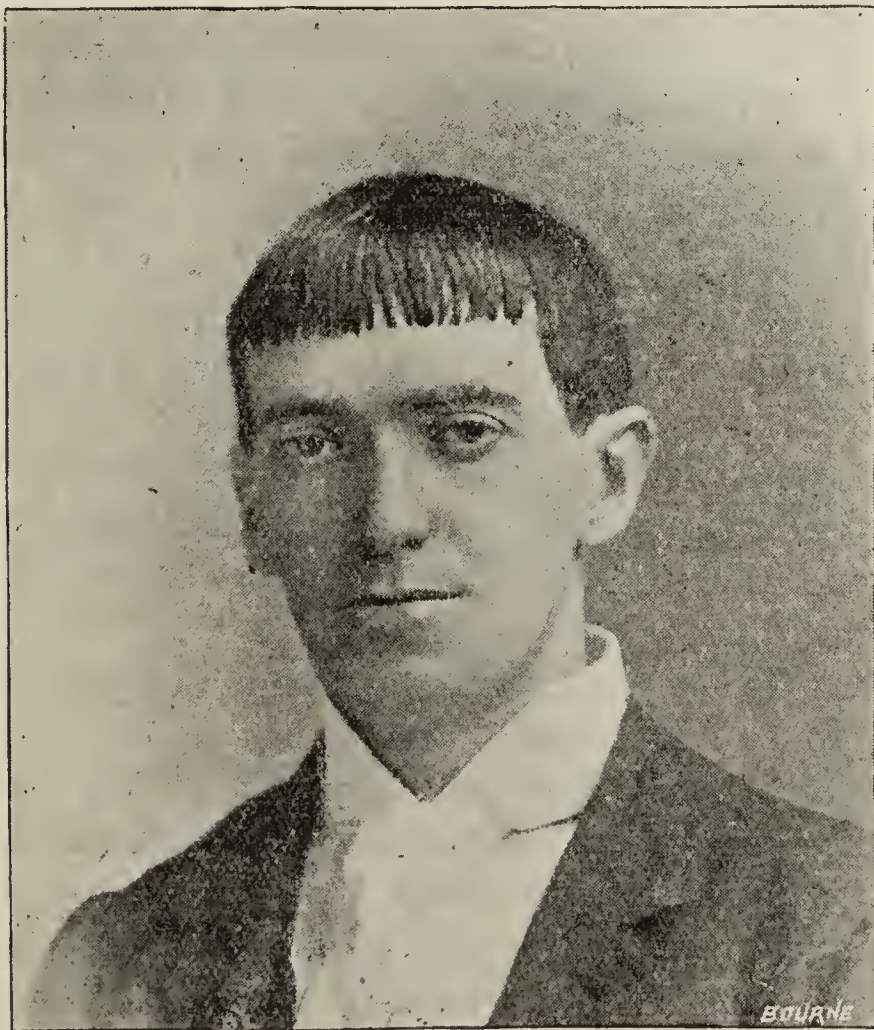
This faculty has, however, a greater purpose in life than merely to show off. Like Human Nature it is one of the later faculties in man to have come into general manifestation, and it has had greater opportunities of legitimate functioning in recent years. It is readily recognised that there has been greater progress during the last half-century than in several hundred preceding years, partially because this and other useful faculties have come more into general legitimate operation. It is fear and distrust that creates war. Once we have got the present prevailing fear and distrust of one another eliminated from people's minds, and developed more Benevolence, human sympathy and tolerance, and put our better understanding and outlook into matters more human and practical, there will be better things accruing to all nations throughout the world. There are now being built up, amicable international business traditions, and better human understanding, which if persisted in, should eventually make war impossible ; and it may be expected in the future that some of the greater minds, by unfolding out this faculty of Sublimity, along with more advanced intelligence, will devise and set working big concerns that are more commendable and worth while. The earth is productive of plentitude and much that is truly wonderful ; and there is now ample scope for the manifestation of great mentalities in more extensive business, parliamentary, religious, national and international reform and social services, the institution of which should be gratifying and helpful to progressive humanity. Hence the further development of Sublimity, when applied to great and beneficent purposes, beneficial to humanity, may with advantage be encouraged.

Its cultivation is effected by putting greater comprehensiveness into business concerns and everyday associations. As opportunities afford, visit magnificent sceneries,

try to appreciate wild, rugged landscapes, mountains, waterfalls, tempests, the vastness of the oceans ; the heavens and their stupendous worlds, and everything in Nature that is grand, majestic, sublime, endless, infinite. Study astronomy, contemplate the omnipotence of the Deity, and the infinitude of His works.

When excessive, make an endeavour to suppress extravagant ideas and notions, particularly in business, stock exchange speculations, and every sort of gambling, and avoid exaggeration, bombast and boastfulness.

The organ of Sublimity is located immediately behind Ideality, extending to Cautiousness, at the rounding of the head, above Acquisitiveness and below Hope.



PHIL MAY.—Punch Artist—Clever, unique, humorous, original

CHAPTER XIV.

MECHANICAL AND BUSINESS FACULTIES.

CONSTRUCTIVENESS.

This is one of the most used of any of the mental faculties, of this there is ample evidence on every hand. It does not matter which way we turn, we see results which are the outcome of constructive ability. It is not only a great originator, which is at the beginning of numerous things, instituting and putting into operation this, that and the other ; but it is a master hand—one of the greatest employers of all the other faculties, commanding as it were, that this should be made evident, and that and the other things should be done. There is no end to its conceptions of utilities. It is for ever prompting and urging all the other faculties to do their part in making the world a more comprehensive, convenient and better world to live in. It has no moral sense ; but it is essentially a very practical factor in discoveries, things constructive and makeable, in use or usable, and the improvement and better development of everything that exists.

With the help of Causality and Comparison, this faculty probes into, reveals and brings to the surface for examination of their utilities everything that it can bring the mind to bear upon. Millions of inventions and discoveries, big and little, are the result of the combined action of these faculties ; and while ever there still exists earth, sea, and air, sun, moon and stars to further explore, these faculties will see to it that the minds of men shall have little rest from their labours. What have men done, and what are

they constantly doing ? For an answer, let the mind go back to the early history of man, and even to more recent times, and note the difference from when our forbears were merely hunters, living in mud huts, caves or wigwams, with skins of wild animals for clothing.

These forbears of ours could have had little Constructiveness, originality of thought or reason. There was just as much war then as now ; their ignorance made them warriors, but they were almost destitute of personal comfort, though surrounded by plentitude. They had then no notion of delving into the earth, prospecting for coal, iron-stone, minerals, and a thousand things that have since been unearthed for the benefit of man ; or of utilising the earth's multitudinous products : constructing canals, waterways, bridges, docks, leviathan ships, railways, engines, aeroplanes ; building roads, factories, houses, mansions, castles ; constructing machinery ; manufacturing chemicals, developing electrical power, and usefully organising all that these are capable of doing ; instituting and developing world trading, commerce, manufacture, banking, and innumerable other things and industries which have now been made possible and profitable, and when rightly distributed should amply provide us with not only the necessities, amenities and comforts of life, but also with its luxuries.

All these are the products of Constructiveness, helped into being by the desires of the other mental faculties. Inhabitiveness demands of Constructiveness homes ; Ideality clothing, also literature, pictures, ornamentation and adornments ; Tune more elaborate and effective musical instruments ; Acquisitiveness more business, ownership and possessions ; Cautiousness more security ; Conscientiousness high moral codes of justice and right : Philoprogenitiveness better conditions for child and animal welfare ; Friendship greater facilities for friendly associations and social development ; Mirthfulness more facilities for enjoyable entertainment ; and Constructiveness is called upon to

institute and organise all these and numberless other important matters which concern human progress and happiness. Hence it will be seen how vastly important is its function.

Being more constantly used than most of the other faculties, it is only occasionally that one finds it exceptionally small ; which shows that even in the ordinary affairs of life, conditions are such as to keep it fairly regularly in operation. Nearly everything we do, particularly in respect to properly organised concerns, has in it an element of constructiveness, building up and expansion. Even a child cannot acquire education without enhancing its development. Writing, drawing, composition, organised games and physical exercises all involve Constructiveness, and are conducive to its development.

Constructiveness gives interest in, and conjoined to other faculties, ability to manifest mechanical ingenuity, resourcefulness in expediency, skill and contrivance, scheming and manœuvring ; it conceives ways and means to secure desired ends, gives aptitude in the use of tools, in putting together, assembling, making up and fashioning things, garments, etc. ; handicraft, dexterity, interest and insight into machinery ; versatile talent in mechanism, sculpture, carving, invention ; business organising and planning ; and in the arts, poetry, literature, music.

The patent office, with its piles of drawings, plans of patents, the ever increasing number of mechanical devices, agricultural and garden implements, domestic utensils, children's toys, and gadgets of all sorts, which continually make their appearance in our shops and markets, are evidence of the industriousness of the constructive faculty.

Unfortunately, the wonderful abilities of many of the most gifted inventors the world over, instead of being used for the betterment of mankind, are applied to destructive, murderous purposes, the killing of one's fellow beings, and the appalling destruction of property, which is inevitable so long as wars prevail. I remember, after interviewing

the late Sir Hiram Maxim, saying : I could not understand why a man possessed as he was with large Benevolence, and a strongly sympathetic nature, should invent machine guns to mow down human beings by the score. He was dumbfounded : not a word could he say. Lady Maxim interposed : “ Well, you see, Mr. Severn, the great aim of an inventor is to perfect that which he invents ! ” But this did not answer my question. I have since read that Sir Hiram hawked that fearful weapon round Europe, saying : “ This gun will prevent war ; it is too terrible to use.” But it has not attained that object.

In excess, Constructiveness is conducive to a mania for inventing, building, re-constructing ; employment of time and means in impractical, selfish and harmful constructions, inventions and contrivances.

Deficiency is indicated by awkwardness in the use of tools, inability to understand machinery, lack of contrivance.

Those desirous of cultivating this faculty should employ themselves in usefully cutting out and making up things, using tools, constructing, planning, contriving, making, mending ; giving their leisure time to, and as much as possible associating themselves with the mechanical, manufacturing and constructive arts ; examining machinery, studying building constructions and engineering works ; thinking on these things, and trying to comprehend how all the tremendous and magnificent machinery, buildings, bridges, etc., were invented, designed, planned and constructed. Business planning, scheming, and the organising and management of other concerns considerably help the development of Constructiveness.

When necessary it may be restrained by giving more attention to the exercise of other faculties, and spending less time and money in mechanical contrivances, playthings and useless inventions.

The organ of Constructiveness is located in the lower and frontal portion of the temples, on that part of the

frontal bone immediately above the sphenoidal suture, on the posterior lateral portion of the supra-orbital plate. In broadly built persons the temples widen out in this region ; in those having long heads it spreads rather than bulges, and so covers a larger surface, and may thus seem less than it actually is. As it is covered by the temporal muscle, care is needed in estimating its size.

Constructiveness is essentially needed in inventors, engineers, architects, sculptors, painters, modellers, draughtsmen, designers, dentists, builders, manufacturers, electricians, tool and pattern makers, moulders, tailors, dressmakers, milliners, fashion artists, compositors, composers. It is a distinctive factor in every sort of invention, and is largely employed in the originating, planning, organising, management, efficient arrangement and carrying out of all business schemes and plans, public functions, society organisations, pageants ; social, religious, political, parliamentary, national and international societies and associations.

The contemporaries of Dr. Gall were very ignorant of brain physiology and anatomy ; hence considerable doubt existed regarding his discoveries. Some accused him of pretending to discover the functions of the brain by dissecting it ; others that he arrived at his conclusions of the localisation of the mental functions of the brain by imagination. Such methods would have been ridiculously unscientific and wholly unreliable. It was, in fact, a long time before Gall conceived the idea that every elemental and individual faculty of the mind had its distinct location in the brain.

As regards the discovery of Constructiveness, Dr. Gall observed that those who displayed a peculiar disposition to mechanical art had a face of a somewhat parallel form, as large at the temples as at the cheeks. From thence he inferred that the disposition to mechanical art was indicated when the brain at the temples was prominent or large. Thus he directed his attention to the cranial configuration

of celebrated mechanics, and was struck with the circumstances that their heads were frequently broad at the temporal region. He further states that at Vienna, and in the whole course of his travels, he has found this organ developed in mechanics, architects, designers, sculptors, in proportion to their talent. Many interesting cases are cited confirming his observations relative to this faculty. Dr. Spurzheim named it Constructiveness.

AQUISITIVENESS.

Acquisitiveness belongs to the Self-Preservative group of organs, and when properly directed is a most valuable mental quality. In combination with the activities of the other mental faculties it exhibits a wide range of manifestation. It forms the basis of nearly all industrial and commercial concerns. It is this propensity which gives the desire to acquire, own, possess, amass money, property, fortunes ; save and hoard. It may be termed the provider, giving the sense of property, love of possessions, the instinct to lay up a surplus, and induces carefulness, economy, frugality, desire to accumulate, store, make provision for the future, prepare for a rainy day. It gives love of trading, bargaining and exchange, in which profit can be made. It is one of the chief incentives to labour, industry, business, trade, the accumulation of wealth, as well as the acquisition of knowledge.

The organ is located immediately under the inferior and anterior angle of the parietal bones, above and adjoining Alimentiveness, between Secretiveness and Constructiveness, and below Sublimity. In proportion as it is large, there is a distinct bulging over the top of the ears, rounding out the sides of the head. Its deficiency shows a corresponding narrowness in this region. It acts as a strong incentive, and is generally a dominant faculty in successful business people, dealers, traders, merchants, financiers,

bankers, stock exchange dealers and brokers, company and insurance promoters, and moneylenders.

The direction which the faculty of Acquisitiveness takes depends largely upon the development of the other faculties. With Benevolence active one may delight in producing wealth by thought, planning, and labour through trade or profession, and so acquire for the purpose of giving, in order to benefit others and bless mankind. In some professions there is giving in the act of acquiring, which may be instanced in the religious ministry, and the teaching, medical and nursing services. Services in many callings frequently benefit others as much or more than those engaged in them. If we think broadly enough it will be seen how very necessary each is to the other. To live just for one's-self alone is a very narrow, limited existence.

“It prompts man,” Combe says, “after having appeased hunger, and protected his person against present atmospheric inclemency, to continue to labour for the mere delight of accumulating, and the wealth of civilised communities is due to those ceaseless industries produced by this faculty. It prompts the husbandman, artisan, manufacturer and merchant to vigilance in their pursuits, and is one of the sources of the comforts and elegancies of life. Its regular activity distinguishes civilised man from savage. The prodigal, who spends his last shilling, leaves behind no useful traces of his existence; while the laborious artisan who, inspired thereto by this faculty, saves part of the products of his labour, thereby contributes to the stock of national capital, to set in motion the industries of unborn generations.”

If not cultivated for good, Acquisitiveness may become a strong factor for evil. Hence it needs to be employed in conjunction with all the higher faculties—spiritual, moral and intellectual.

The legitimate use of Acquisitiveness is to provide for our wants and those of our offspring, who in their earlier years are unable to provide for themselves, and to provide

also for our weaker dependants. The importance of this acquiring propensity is obvious. The knowledge and wealth of the present time is the accumulation of past ages. The extensively cultivated territories of the world, landed estates, buildings and properties of all kinds, marvellous discoveries and inventions, the arts and crafts, art galleries and museums, scientific attainments, wonderful machinery, vast enterprises, big business concerns, manufactories, and the improved laws and intellectual and moral status of the peoples of the world are all the results of world-wide acquisitions and accumulations—physical, mechanical, intellectual and moral—of men and peoples of bygone and present days. Capital and wealth consist of the accumulation of surplus labour, and the products of industry after supplying immediate demands. Thus the righteousness of fair accumulation is recognised ; the evil is in wrongly acquiring, and the wrong application of possessions, as in creating selfish monopolies, and so causing wanton deprivation and misery amongst those affected by such monopolies.

The propensity to acquire is the primitive function of this organ, but it does not concern itself in what to acquire. This results from the desires and demands of the other mental faculties. Thus acquisitive persons sometimes surround themselves with luxuries and comforts to which others of their own social status are strangers. The very pleasure of collecting acquisitions which they may regard as necessary to them, and which adds to their comfort and prosperity, constitutes one of their chief enjoyments. Without this faculty we should possess nothing beyond temporary requirements. When small there is no desire to obtain or retain anything ; and its weakness may lead to wastefulness, impecuniosity, sponging on others, and an absolute indifference to money matters or future needs.

The acquisitive faculty is manifested in many animals, birds and insects, such as the squirrel, hamster, magpie, jackdaw, shrike, bee, ant, etc.

“ Its adaptation,” says O. S. Fowler, “ is to man’s need of a constant supply ‘ on call,’ of the necessities, utilities, comforts and luxuries of life ; in short of property, of which, by common consent, money is a representative. It is based on this principle. These necessities and means of enjoyment are produced at certain times and places, yet wanted for use at others. Thus grains, fruits, edibles, etc., grow mostly in summer and fall, yet are wanted for consumption the year round, which necessitates their saving and storing up against times of need, as well as of whatever else man requires for future use. Storage, as well as saving, thus becomes a human necessity. This involves storehouses, trunks, boxes, etc., in which they can be preserved from destruction, theft, weather, etc.

“ Commerce is but the natural evolution of this faculty. One man has one natural gift for supplying one human need better than another. Thus one can produce grains, another machines, a third fabrics, a fourth books and ideas, better than the others, and can be happiest by supplying more of his speciality than he can consume, and exchanging his surplus with the others for theirs. Merchants, salesmen or middlemen, to effect this exchange, thus become indispensable in order to receive and distribute these surpluses, for which service they must have their pay in the profits derived from this traffic. This faculty thus creates all kinds of business. Stores, marts, markets, bazaars, exchanges, and places where those who have, and need, these surpluses, can meet to effect their mutual exchanges, thus become necessary. Money is another great branch of this economic tree. For all buyers and sellers to take and carry along with them all they wish to buy and sell would obviously be very inconvenient.”

Nature, though not prodigal, is bountiful, and whilst abhorring waste, insists with inexorable firmness that there shall be no miserly accumulations without some disadvantage accruing. As evidence of this, we are told that riches take themselves wings and fly, that moth and rust doth corrupt, thieves break through and steal, and other admonitions of this kind.

We habitually pray for our daily bread, but few people who religiously do so are satisfied with merely a day's supply, and having little faith, they are all the time planning for the possession of an extensive provision, not only amply to cover their own seeming wants, but to safeguard and often hamper themselves with wealth or possessions which ought to have a wider and more useful utility amongst those who suffer from a dearth of their surplus accumulations. Let me add that we cannot accumulate or earnestly prepare for anything without inducing the reality. Reasonable foresight and provision is good, but thinking about and making feverish preparations for possible illness, calamity or misfortune is suggestive, and tends to induce and bring about these disasters. This prospective thought and suggestion is equally effective in matters of greater national and world-wide concerns ; as nations rely on and make preparations for war, then war comes as an inevitable result. Thus an excess of Acquisitiveness, resulting in greed and avarice, is sometimes the instigator and precursor of interminable world trouble and disaster.

It is the predatory instinct arising from a predominance of Acquisitiveness that prompts man to help himself—the acquiring, staking out, claiming, mine-and-thine exacting nature, instigative of the love of money, getting, saving, keeping, laying up and hoarding ; and as the faculty increases in development in individuals, it makes them close-fisted, grasping, mean, selfish, niggardly, sordid, parsimonious, miserly, and also tends to covetousness, stealing, kleptomania, larceny, burglary, smuggling, looting, robbery. Just as individuals may by an excess of this propensity develop dishonourable traits, so it may become a dominating national vice, and were it not governed by other qualities, the world would be filled with avariciousness, strife, carnage, and an insatiable greed for territorial possessions.

An abundance of wealth is often a curse rather than a blessing to its possessor. Many people live entirely from

interest on their own, their parents or predecessors accumulations, and being so well provided for is often an incentive to luxurious indulgence, extravagance, and the leading of useless, indifferent, lazy or wicked lives, intellectually and morally unprofitable to themselves, and a menace to others. Reasonable carefulness, and the building up of concerns which add to, and are a stimulus to national progress and welfare should be encouraged, so that we may leave the world better and richer than we found it. We are exhorted to be diligent in business, yet we should not set too high a value on possessions. People frequently make business, money-getting and collecting a fetish ; and seeing that money and possessions frequently confer upon their owners great power and influence, the young are brought up to regard the acquisition of wealth and property as almost the chief end and aim of their existence. It is a frequent expression, business must be attended to first, which usually means that mental and spiritual growth, and the more elevating, ennobling and humane duties are neglected ; and so selfishness often assumes harmless guises ; and is creative of much of the world's unhappiness.

Regarding the discovery of this organ, Dr. Gall was physician to a number of public institutions, one of which was connected with children up to fourteen years of age, without any preliminary education. Here he was able to make the most accurate observations on their primitive mental condition. He found that some had a decided propensity for stealing and lying, otherwise were perfectly honest and straightforward. He made casts of the heads of the confirmed thieves, so that he could in future compare them with other heads of thieves and robbers. He contrasted the normal with the abnormal, and formed definite conclusions only after long and careful experiments.

Some of the children of the deaf and dumb asylum where Dr. Gall was a physician showed a remarkable propensity to steal. This was corrected in some in six weeks,

while others were incorrigible. One was severely chastised and put in the house of correction, but all in vain ; he could not resist the temptation.

Gall called it the organ of the Sense of Property, but finding it large in thieves, asserted that it gave a disposition to steal. Spurzheim called it the organ of Covetousness, afterwards adopting that of Acquisitiveness, the more appropriate name suggested by Sir G. S. Mackenzie. O. S. Fowler preferred to call it Acquisition.

Regarding this faculty, Dr. Gall relates that :

“ A lad of fifteen, with a small head and low forehead, had this organ very large, and was a thief from infancy, despite perpetual chastisements, and proved so incorrigible that he was imprisoned for life. Victor Amadeus, first king of Sardinia, constantly stole trifles. Another victim of this passion from youth entered the army, that its severe discipline might restrain him, where he came near being hanged, then became a preacher in order to restrain himself yet kept on stealing scissors, candlesticks, snuffers, cups, tumblers, etc., which he secreted in his cell. Lavater mentions a physician who always stole something from his patients' room, whose wife returned them.”

Gall further states : “ Among all nations, and at all times, theft was held the most conspicuous place amongst offences. What variety, and how long the chain of larceny ? In war, litigation, administering on estates, business, lotteries, gambling, etc., sponging, cheating, etc., are everywhere perpetrated.”

Kleptomania arises chiefly from the action of Acquisitiveness combined with Secretiveness. A person may experience a strong secret inclination to steal without any otherwise bad intention or absolute necessity to do so, a characteristic noticeable alike both in rich and poor. It is unfortunate to be so mentally organised. When Phrenology is better understood, and the science utilised in the courts of justice, it will be realised that persons so developed are not always naturally or intentionally criminal, and they will be treated accordingly.

Crime, which results from abnormal mental developments, should be treated as a diseased condition of the mind, and the criminal regarded as a mental patient, and placed in a mental or educational institution, where suitable mental training may be brought to bear on the cultivation of detrimentally weak faculties, or the restraining of such abnormal faculties as have led to the committal of the crime, and the patient detained until he has again attained to normal manifestation. In most cases this could be done.

Gambling is sometimes attributed to large Acquisitiveness ; this is not generally so. When visiting Monte Carlo, I had expected to find a predominance of wide heads in the region of Acquisitiveness in gamblers, but from an intensive study of some hundreds of the occupants of the gambling rooms, I noticed that by far the greater number had narrow heads, and that scarcely one in fifty had predominating Acquisitiveness. The faculty is large in the promoters and croupiers, but not as a rule in the actual gamblers. The latter, stimulated by their optimism, with but an ordinary appreciation of monetary values, and only moderate Cautiousness, readily take risks ; but the promoters, with their large Acquisitiveness, seldom do so. A further study of those who stake money on horses at racecourses shows that they have generally only moderate Acquisitiveness, whilst bookmakers have the faculty large.

Acquisitiveness when too large should be restrained by cultivating the habit of being more generous and liberal. Live to a high and noble purpose, study means of reasonably utilising and enjoying your possessions, divert your mind from business, money-making and accumulating, and if wealthy, remember that there are others who need the help you can give. You cannot take your riches with you into another world. The acquisition of knowledge, and making the fullest use of time and opportunity, should occupy the more serious consideration of everyone.

There are just as good reasons for teaching children and young people to spend as to save ; and also to realise some of the disadvantages of accumulating, and the great responsibilities attached to possessions. Saving and thrift are so much instilled into some children's minds that they absolutely dare not spend, and when they do so, having so little experience in spending, they generally make bad bargains. Inability to spend well may constantly be seen in mean personal attire, and comfortless homes and surroundings ; while the world abounds in plenty, and the very soul is craving for expansion.

When this organ is so deficient as to be detrimental, it may be cultivated by being more careful, frugal, saving, and economising one's means and time, avoiding wastefulness and extravagance of every kind, keeping a detailed account of receipts and expenditure, and making an effort to save regularly a certain proportion of earnings or income, even though it may incur some inconvenience to do so. A limit should be put on giving, lending, spending, incurring debts, being responsible for the security of other's debts ; and alertness shown to obtaining rightful advantages, and adequate recompense for work or services.

CHAPTER XV.

THE MORAL AND RELIGIOUS FACULTIES.

BENEVOLENCE.

The higher the brain organs are situated, the more characteristic they are of sympathy, reverence, spirituality and justice ; the lower the more animal, self-interested, forceful, violent. Goodness, integrity and devotional feeling are at the summit ; gross passions, greed and cruelty at the base.

The moral and religious group of organs, comprising Conscientiousness, Benevolence, Spirituality and Veneration, are located at the top of the head, in the coronal regions of the brain, and when large give expansion and elevation to the head. The organ of Hope is also closely allied to this group, a very significant association, because its function is not only manifested in connection with mundane and practical concerns of life, endowing its possessor with hope, enthusiasm, enterprise, and desire for worldly success and happiness, but it imbues him with a realisation of hope and confidence in the future state of life.

Benevolence is the frontal organ of this group, occupying a central position between the organs of Imitation. It is readily recognised when large, as it gives height to the fore part of the top head, about where the hair commences growth, and extends backwards from Human Nature to Veneration. This organ was discovered by Dr. Gall, and unlike the other moral organs, is common to animals as to mankind.

Relative to the discovery of Benevolence, Dr. Gall says :

“ One of my friends used often to say to me, as you are engaged in the researches of the external marks which indicate the faculties, you ought to examine the head of my servant Joseph. It is impossible to find goodness in a higher degree than in this boy. For more than ten years he has been in my service. I have seen nothing in him but benevolence and gentleness. This is astonishing in a man who, without education, has grown up in the midst of an ill-bred rabble of servants. Though at this period I was very far from placing what is called goodness of heart in the brain, and consequently from seeking a mark of it in the head, the repeated solicitations of my friend at length awakened my curiosity.

“ I recalled to myself the constant conduct of a young man, whom I had known from his tenderest childhood, and who distinguished himself from his numerous brothers and sisters by the goodness of his heart. Though he passionately loved the sports of his age, and his greatest pleasure was to scour the forests in pursuit of birds' nests, yet as soon as one of his brothers or sisters was sick, a more irresistible inclination kept him at home, and he bestowed on the patient the most assiduous attentions. When there was distributed to the children grapes, apples, cherries, he had always the smallest part, and rejoiced to see the others better provided for than himself. He was never better pleased than when anything agreeable happened to those he loved. His character has certainly not taken this turn from education. On the contrary, others, in regard to him, have pursued a conduct which should have produced an opposite effect. I began to suspect therefore, that what is called goodness of heart, is not an acquired quality, but innate.

“ Having another subject in mind, whose goodness of character was well recognised,” Gall says : “ I took casts of all three ; I put their busts side by side, and examined them until I found the character common to these three heads, otherwise very differently formed. In the interval, I had applied myself to find similar subjects in schools, families, etc., in order to be prepared to multiply and rectify my observations. I also extended these observations to animals, and I collected so great a number of

facts, that there is no quality or fundamental faculty and organ whose existence is better established than that of goodness, and the organ on which it depends."

Benevolence is well developed in all really good generous-minded people, and like every other mental faculty, whether of a moral, intellectual or selfish nature, its action is portrayed in the countenance. We look for and expect to find kindly, benign, trustful and intelligent faces in our spiritual teachers and pastors, in the occupants of our pulpits, and in all those engaged in the moral and spiritual welfare of mankind, and in this matter we are seldom deceived. A distinctly criminal head and face would be an anomaly in the pulpit, and is rarely seen. One has to visit the criminal courts of justice, and the dens of vice to see this class, and the comparisons are very obvious. We may sometimes see preachers of rugged exterior, face and features. They may be jewels in the rough, or men of reformed character, but unless they possess goodness of mind, and are really well intentioned, they will not long impress their audiences.

Not only ministers of religion should have a sympathetic demeanour and kindly faces, indicative of the possession of large Benevolence, but all those engaged in philanthropic work and the moral and intellectual upliftment of humanity. In addition to the necessary mental abilities and education and scientific qualifications, the physician should have large Benevolence. It is a fine magnetic and healing force, and one so endowed possesses enhanced curative powers. It is related that the genial, sympathetic Dr. Jennings, of Connecticut, over half-a-century ago, finding his medicines did not accomplish much good, ceased to give anything but bread pills, coloured powders and liquids, but retained his patients even after he had told them of the deception. Such is the effect of manifest kindness and good-nature.

Nurses, whose profession brings them into contact with contagious diseases, serious surgical operations, and

anxious periods when life and death are held in the balance, and whose ready service is ever available, whether the patient be friend, stranger or enemy, like the good physician, especially need to be well endowed with Benevolence.

Foreign missionaries, mission workers, educational teachers, and ambassadors of peace, in addition to other qualifying mental faculties, all need to have large Benevolence if the success of their work is to be fully assured ; and if the much desired and prayed for ‘ Peace on Earth and Good-will toward Men ’ is to become a consummated reality, the cultivation of Benevolence must not only be personally, but universally practised. There are more people in the world hungry for sympathy, kindly thought, comradeship, love and peace, than are hungry for their daily bread. To be a minister of peace, and to be instrumental in the alleviation of pain and sorrow, what a joy it must be, and how blessed too, if every life were surrounded with the atmosphere of sympathy and good-will. These acts of goodness can only come about by the exercise of Benevolence.

The objects of Benevolence are the welfare and happiness of our fellow creatures, the progress of the race, and the peace and good-will of mankind throughout the world. The faculty is readily aroused at the sight of wretchedness and misery, and is ever alert to relieve the suffering. It finds ample scope in charity to our neighbours, in contributing to the happiness of the family circle, and the needs of friends and dependants. It is mild and merciful in its censure, regardful of others’ comfort, a factor in controlling temper, and facilitates politeness. It delights in the diffusion of enjoyment, ameliorating sources of irritation, opposition, disagreement ; promoting concord amongst relatives and friends, and relieving distress, poverty and beggary.

Benevolence is productive of ardent sympathy with the desire for others’ happiness, and reaps gratification by being actively employed in promoting the welfare of man, and alleviating his miseries.

The development of kindliness, generosity, and the doing of kindly acts should be encouraged in children. A very commendable appeal is made to the Boy Scouts and Girl Guides, who are expected to do one good deed every day. Such a habit grows on people, and particularly the young. Soon they find that they can do many acts of kindness without detriment to themselves. To grow up good-natured, and considerate of others' welfare, to do what one can to bear others' burdens, and to relieve others' wants and pains, is a very praiseworthy, pleasing and delightful mission.

Very many beautiful attributes of the mind, essentially necessary to human welfare, are manifestations of Benevolence. This would be a very selfish world, and void of much goodness, were there not an innate faculty of Benevolence. It is this faculty which endows human beings with sympathy, kindly feeling and brotherly love, generosity, liberality, charitableness, pity, compassion, gentleness of disposition, tenderness, tolerance, loving kindness, mercy, gratitude, unselfishness ; a humane, thoughtful, gracious, patient, forbearing, conciliatory, hospitable and philanthropic nature with an altruistic world-wide love of humanity. The scriptural command : 'That ye love one another,' is an appeal to this faculty, and commendable as are the beatitudes—Faith, Hope, Charity, and the qualities of justice and devotion, it is definitely proclaimed that the greatest of all is Charity.

Benevolence is productive of many well-established, beneficent, local and national charitable and philanthropic institutions, the founding and voluntary support of hospitals, orphanages, asylums, convalescent homes, health and welfare societies, etc. The British are accounted the most liberal, in some instances bountiful, in their donations and voluntary contributions to innumerable public and private charities. Every Sunday evening the B.B.C. allow Good Cause appeals to the public for subscriptions, which

immensely benefit hundreds of charitable institutions and hospitals.

Benevolence is also creative of interest in progressive and reform movements, having for their objects the greatest good for the greatest number ; and it is instrumental in the founding of many generous customs. It is a recognised custom amongst the Jews, who are true to their faith, to give one-tenth of their income to deserving charitable objects. From olden times it has been the custom of farmers harvesting wheat, to leave a liberal gleaning for the poor. Many other prevalent charitable and kindly customs exist that are wholly founded on and inspired by the action of Benevolence. Good Samaritan deeds have ever been extolled and regarded as primary opportunities for serving our fellows ; most people, in the exercise of their kindness and generosity, have experienced the feeling that it is more blessed to give than to receive ; and we are ever reminded that Jesus of Nazareth went about doing good.

The organ has also its seat in animals, and when large they are mild and docile ; when deficient, they are vicious, ill-natured, and intractable. Dr. Gall says ; “ In the horse the organ is placed in the middle of the forehead, a little above the eyes. When this region is hollow and narrow, a horse is invariably vicious ; in mild and good-natured horses, this part stands out as far as the eyes, and even further. The head of the tiger is more flat at this part than that of the lion ; the heads of the hyena and wolf more depressed than that of the dog ; the organ is greatly depressed immediately above the level of the eyes in the baboon ; on the contrary it is elevated in the orang-outang ; and the dispositions of all these animals are in accord with their developments.”

The existence of this humane sentiment in man imposes an obligatory duty on all to exercise it, and however large it may be, its restraint is seldom necessary, provided it is rightly directed, though its possessor has no right to

impoverish himself, or his family and dependants by lavish expenditure, generosity, indiscreet giving, prodigality, lending, and getting into debt. Its proper exercise is in being generous, and letting reason guide and temper good-nature.

The cultivation of Benevolence is not only a duty to ourselves and our neighbours, but its influence should extend to every human being and living creature throughout the universe. Those in whom this faculty is small have no regard for the happiness of man or animals ; unbearable in their selfishness, inhuman and ungracious, callous to human woe and suffering, they seldom do any act of kindness, or anything that entails self-sacrifice, and are often addicted to cruel sports, and entirely indifferent to the claims of society.

Giving money is not always the best means of helping others ; along with thoughtfulness, consideration and personal service, there are innumerable kindly acts that may be far more appropriate and beneficial than monetary gifts.

Most of us might with advantage be more tolerant, obliging and forgiving, and instead of dwelling on others' weak and bad qualities, seek to unfold their greater powers and possibilities, set before them a mirror of their better nature, and commend them for their virtues and goodness. Estimating a fellow-being on the basis of his weaknesses is inconsistent. He may possess many counteracting good qualities which need only the right kind of circumstances to uplift him out of his latency, and show him to be a very admirable person. Further, let us be gracious and sympathetic to the living. The smallest gift to appease their need and allay their suffering is better than heaped up flowers on their coffins. We shall find a world of pleasure in doing all the good we can.

Thy goodness shall bring to thee many sweet hours
And blessing thy pathway will crown ;
Affection shall wreathe thee a garland of flowers
More precious than wealth and renown.

VENERATION.

Some indication of the great importance of Veneration is evidenced in that it occupies the highest and most central position of all the mental faculties, near the middle of the coronal region at the summit of the head, between the organs of Hope, and extending beyond Benevolence to Firmness. The widely varied and extensive influence which it exercises in the lives of human beings throughout the world is tremendous. Dr. Gall made many careful observations relative to the function of Veneration, and its location. He visited monasteries and churches of every sect, studied its manifestation in hospitals and asylums for the insane, and as it appeared to incline men to reverence, God and religion, proportionately with its development, he named it Theosophy. Dr. Spurzheim's observations regarding its function and location accorded with those of Dr. Gall, and noting that persons in whom it was large were generally of a humble and reverential disposition, he called it Veneration.

A person may be exactingly conscientious, and yet decidedly lacking in devotional feeling and reverence. Another may be more reverential, but have no regard whatever for justice. These perplexing mental manifestations were never clearly understood until Phrenology made them so. Phrenology was the first to regard Veneration as an innate faculty of the mind. Other systems of mental philosophy aver that we acquire our impulse to worship through perception and understanding.

It would be difficult to make out a completely detailed analysis of the many phases of the manifestation of Veneration. More examples are given of its extreme action in the religious cults of the world than of its normal or weak influence.

The function of Veneration gives reverence, religious homage, respect for superiors, authority, greatness, genius,

age, rank, virtue, antiquity. It imbues its possessor with a sense of piety and holiness, religious aspiration, exaltation and devotion, adoration for the Deity, worship, prayerfulness, submissiveness, awe, humility, dependence, obedience, and deference and regard for whatever may be accounted of high spiritual, moral and intellectual worth. It renders the individual meek and lowly, humble and contrite, ardently attached to religious ideas, doctrines and traditions, as well as appreciative of folk-lore and old-world manners and customs. Hero-worship is a characteristic of large Veneration. When abnormal and unrestrained, it leads to idolatry, slavish deference to rank, bigotry, religious intolerance, and servility. Its deficiency is marked by lack of reverence and respect, piety, undue familiarity, and ignoring of forms; ceremonies, conventionalities; disregard for social and society precedence, for the aged and venerable, and for religious observances and things generally held sacred.

When Veneration is small or moderate, conjoined to only averagely developed moral qualities, and large Acquisitiveness and practical qualities, there is little respect manifested towards superiors, age, religious creeds, rites and ceremonies. In one so mentally organised, social conventionalities and religion are made subservient to business or whatever may be the dominant tendency. When not well developed in children, little respect is shown towards parents, elders or teachers. When large Veneration combines with large Ideality and Acquisitiveness, it inclines to the preservation of relics, works of art, pictures, antiques, old coins, articles of virtue, mementos; and it is generally fairly large in antiquarians and art connoisseurs.

Veneration regards the Supreme Creator as the highest object of worship, and when large, accompanied by other large moral organs, as seen in exceptionally high heads, the possessor will experience great devotion and fervency in religious worship, will feel awed by thoughts of the greatness of God, remarkably deferential towards age and

superiors, will adhere strongly to old-established customs, have an intense desire to propagate his own religious views, and will usually make church-going and religious observances a paramount life duty and pleasure. Associated with the social and domestic faculties, it enhances the strength of Friendship, love of home and children. In its extreme development, the individual is liable to be sanctimonious, profoundly serious, and horrified by profanity. With excessive Cautiousness, small Self-esteem and Hope, it culminates in self-abasement, morbid reverential fear and dread ; religious exclusiveness and seclusion ; and with large firmness added, it may lead to fanaticism and religious monomania.

Whilst Veneration is productive of the sentiment of reverence, its function merely gives the impulse to worship without distinguishing what objects are worthy of veneration ; these are determined by the combination and activity of the other faculties. The tendency to worship is undoubtedly universal. Human beings have bowed down to images of wood and stone, beasts and reptiles ; have worshipped the sun, moon and stars, the air and sea, genii or spirits of the storm, and other deities. In all ages, and tribes and peoples of the earth, whether civilised or barbarous, bond or free, the disposition to worship has ever been an innate manifestation of the human mind. Relative to this George Combe says :—

“ As nature has implanted the organs of Veneration and Marvellousness in the brain, and the corresponding sentiments in the mind, it is a groundless terror to apprehend that religion can ever be extinguished, or even endangered by the arguments or ridicule of the profane. Forms of worship may change, and particular religious tenets may now be fashionable, and subsequently fall into decay ; but while the human heart continues to beat, awe and veneration for the Divine Being will ever animate the soul ; and the worshipper will cease to kneel, and the hymn of adoration to rise, only when the race of man becomes extinct.”

Combined with large Approbativeness and moderate Conscientiousness and intellectual faculties, it disposes individuals to pay undue homage to rank, title and wealth. It further tends to produce a bigoted respect for old customs, and sometimes absurd, obsolete institutions ; and it often presents insurmountable obstacles to the cognisance of new truths by the reverence it inspires for the creeds, opinions and theories in religion and science, based on the antiquity of age, or the authority of great names.

“ It seems,” says George Combe, “ to maintain the unenlightened devotee in a state of bigoted subjection to his priests ; an emotion of profound and sanctified respect springs up in the mind on contemplating the doctrines which they have installed into him in his youth, and every suggestion of the understanding in opposition to his feeling is expelled as profane.”

Whilst Veneration functions largely in religious ceremony and worship, yet it is by no means confined to religion. It has a wide yet distinctly related sphere of activity in the mundane affairs of human life and conduct, and is a factor in every sort of reformation, and in the character of the reformer.

The well-being of society largely depends on proper regard being shown towards authority, law and order ; thus all civilised countries and societies realise the necessity for the initiating and organising of well constituted laws, and authoritative supervision for their proper maintenance. Veneration conjoined to Conscientiousness and Order are factors in the institution and upholding of suitable and well-established laws, rules and regulations, by which countries and societies are governed. Countries that are indifferent to the cultivation of Veneration in its application to law and order are more loosely governed than those that encourage its uses. Whilst conservatism tends to cling to past traditions and established laws and customs, and is

opposed to change and innovation, and so commands the support and confidence of those who are appreciative of conditions which they conceive to be stable and tested, yet they may be decidedly fatal to progress and advancement ; hence it will be seen that it is often advantageous not to be too strongly endowed with this faculty.

Whilst a lesser development of Veneration detracts from and moderates the manifestation of religious sentiment, it should be borne in mind that human beings are endowed with numerous other mental faculties, the development of which is distinctly necessary to a harmonious character, and which it is just as much the bounden duty of human beings to use and improve as the religious faculties. Religion and things spiritual should not be allowed to become a fetish or an obsession.

There are numbers of highly moral-minded, intelligent men and women, whose characters and goodness are unimpeachable, who are not adherents to religious creeds and ceremonies. Some of them, possessing first-rate mentalities, though in some measure lacking in Veneration, and intolerant of obsolete and unjust laws, become highly intellectual, moral, social and political reformers, and in this way serve their day and generation. They are essentially practical people, impatient in their earnestness and desire to do good in accordance with their light and learning. Progress and utilitarianism is their motto ; they can never tolerate stagnation or limitation.

I have examined the heads of many reformers, and have great admiration for them. Whilst writing, I have in my mind Mr. W. T. Stead. He had a powerful mentality, and when I examined his head, he especially drew my attention to his not possessing so large Veneration as compared with his other mental and moral organs. He seemed rather to deplore this, and he solicited my opinion regarding it. I told him that it had been no detriment to him ; it was this combined with his large reasoning faculties, powerful intellect, and

love of humanity, that made him the earnest reformer and practical progressive man he was.

It is intensely interesting to study the development of Veneration in some well-known agnostics. Some of them have the faculty fairly large, and hence they are often able to comprehend its purport, and elaborate its use and meaning equally as well as some notable divines. It was quite well developed in the late Robert Ingersoll, as shown in his portraits, and I was somewhat surprised to find a good development in the heads of George Jacob Holyoake, Robert Blatchford, and William Thompson, some years editor of Reynolds Newspaper. I drew the attention of Mr. Thompson to this fact, and asked how he accounted for it. Being personally acquainted with Holyoake and Blatchford, I knew them to be respectful, good-living and far more reverential than most men. On occasions I had heard Holyoake preach from the Unitarian pulpit. "Well," said Mr. Thompson, "agnostics do not absolutely deny the existence of an invisible Supreme Power ; they simply assert that they themselves do not know," and he further stated, "whilst agnostics may entertain doubts, yet many of them are endowed with a high reverence for some things. We have only to look around and examine nature to realise things most wonderful, beautiful, and often mystical. These are what the agnostics with large Veneration revere, and cannot help doing so." Mr. Blatchford similarly displays the strength and activity of his fairly large Veneration, and so does F. J. Gould, that delightful prolific writer, who has done so much useful work for the educational advancement of the children of all nations. We frequently find less adoration for things beautiful in nature in persons more largely endowed with Veneration, but whose smaller intellectual conception prevents their comprehension or high appreciation of them.

Some years ago I reproduced in plaster from the originals, busts of the heads of Voltaire and Sir Walter Scott.

Veneration is shown large in both these casts. Although Voltaire was intensely critical and cynical, and generally credited as lacking in devotional feeling, yet as in the case of other so-called infidels or agnostics, there was doubtless much in nature which he greatly revered.

George Combe, who had often seen Sir Walter Scott, said that he had never observed so high a head as his. Veneration is strikingly shown in the bronze death mask of Sir Walter at Abbotsford, which I carefully examined when in Scotland with the Institute of Journalists Conference in 1936, and his works and character accord with his enormously large development of Veneration and other very high moral and religious faculties.

The peculiarity of the Quakers, who are greatly esteemed for their high moral qualities, trustworthiness and sincerity, arises in some measure from their possessing the other moral and spiritual faculties—Conscientiousness, Spirituality and Benevolence—larger than that of Veneration. It is not that they are lacking in Veneration, but this faculty is purposely somewhat suppressed, lest blind worship should predominate over that of truth, justice, faith and goodness. Hence they are a law unto themselves, and command universal respect and confidence. The lesser action of Veneration, combined with their large Conscientiousness, inclines them to dislike formalities of any kind, and they have a fear of exaggeration ; hence their disposition almost entirely to ignore all forms, ceremonies and conventionalities, whether of a religious or personal nature, and to suppress all uncharitable and vain thoughts and desires. The Quakers are by universal consent accounted a highly commendable and good-living people.

THE FAMOUS CROW-BAR CASE.

A most remarkable record of injury to the brain, which is distinctly confirmatory of the recognised location of Veneration, and other moral organs, is known as the

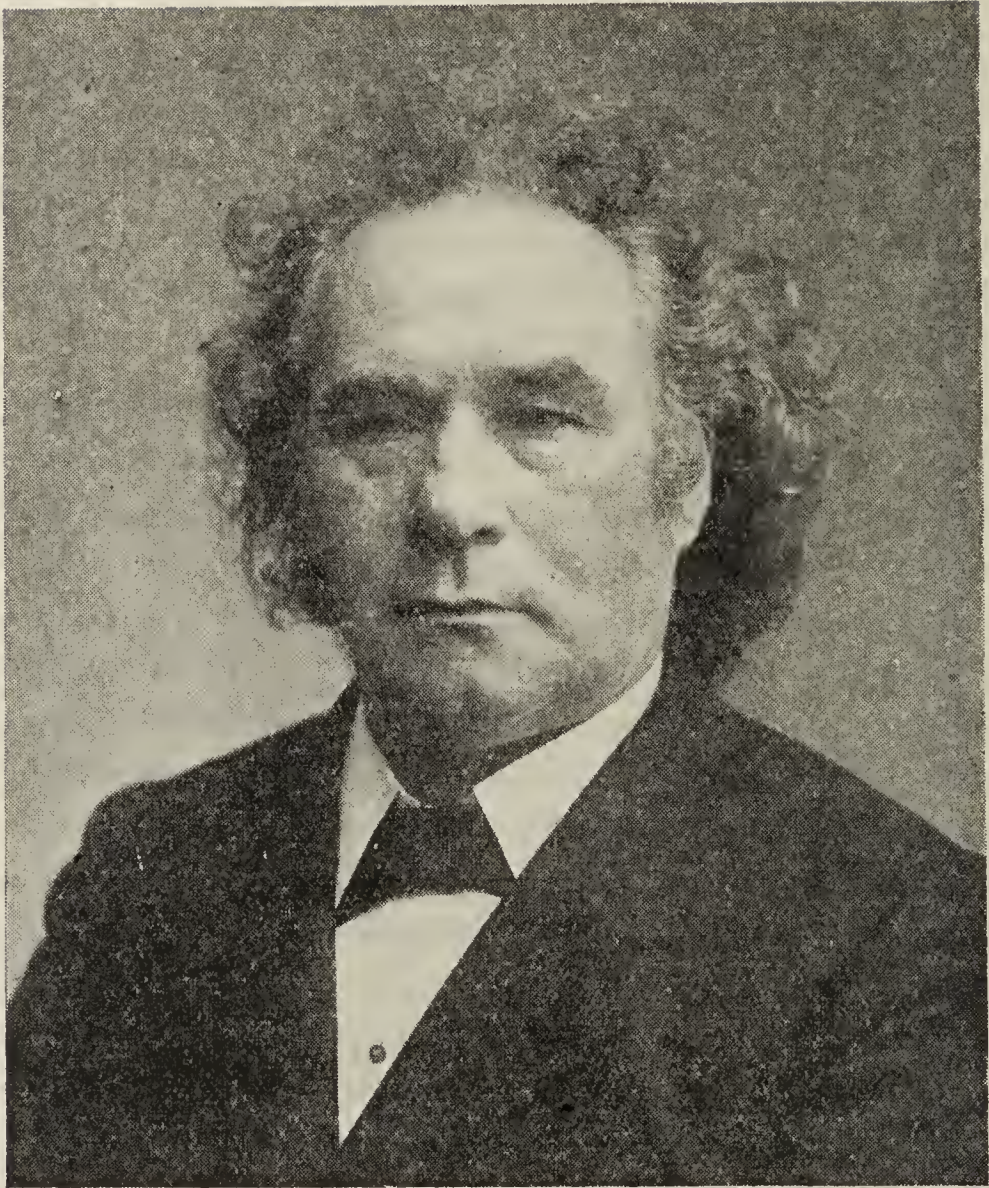
American Crowbar Case. Phineas P. Gage, age 25, was working on a blasting charge in a rock with a pointed iron bar, 3 feet 7 inches long, $1\frac{1}{4}$ inches in diameter, weighing $13\frac{1}{4}$ pounds, when the charge suddenly exploded. The iron bar, propelled with its pointed end first, entered at the left angle of the jaw, passed clean through the head near the sagittal suture, and was picked up some distance away smeared with blood and brains. The reason why Gage was not instantly killed was that the bar in passing did so without touching the vital centres in the medulla oblongata. Within an hour he was able to walk up a long flight of stairs, and give the surgeon an intelligible account of the accident. His life was naturally despaired of, but he ultimately recovered, and lived $12\frac{1}{2}$ years afterwards, when he died of epileptic convulsions. Dr. Harlow, under whose care he came immediately after the accident, took a great interest in the man till death. The skull is preserved in the museum of the Harvard University. The bar passed through the frontal lobe and coronal regions of the brain, resulting in an extensive lesion to the intellectual and moral and religious organs—Veneration, Spirituality and Benevolence, which on one side were almost obliterated. Previous to this injury, though untrained in the schools, Gage possessed a well-balanced mind, and was looked upon by those who knew him as a shrewd, smart man, very energetic and persistent in executing all his plans and operations. His mind was now so radically changed that his friends and acquaintances said he was no longer Gage ! Dr. Harlow, who recorded his mental condition says :

“ His contractors, who regarded him as the most efficient and capable foreman in their employ previous to his injury, considered the change in his mind so marked that they could not give him his place again. The equilibrium, or balance, so to speak, between his intellectual faculties and animal propensities seems to have been destroyed. He is fitful, irreverent, indulging at times in

the grossest profanity, which was not previously his custom ; manifesting but little deference for his fellows, impatient of restraint or advice when it conflicts with his desires ; at times pertinaciously obstinate, yet capricious, vacillating, devising many plans of future operation which are no sooner arranged than they are abandoned in turn for others appearing more feasible. A child in his intellectual capacity and manifestations, he has the animal passions of a strong man."

Clergymen, ministers of the gospel, missionaries, and workers in all religious denominations need well-developed Veneration and other moral and spiritual faculties. It is large Veneration that draws and holds many of the most notable divines to the cause to which they have devoted their lives, and it was undoubtedly a strong factor in those who suffered so much to espouse and maintain their religious beliefs in the early days of Christianity. Some of the finest and most exemplary characters have found their vocation in the church and religious work ; and a profoundly venerative disposition is frequently shown in the personalities and portraits of many church prelates, bishops and clergymen ; popes, cardinals and priests of the Roman Catholic Church, as well as in nonconformist ministers and leaders, such as Wesley, Wycliffe, Knox, and theological writers.

The danger associated with this, as with all other mental faculties, is due to its excessive development, and the subordination of other faculties that are just as useful and necessary to man's material needs as Veneration is to his moral and spiritual welfare.



REV. JOSEPH PARKER, D.D.

Eminent preacher and writer, of City Temple fame.

Extraordinary brain power, and well-balanced mentality. Broad-minded, capable, practical, original, eloquent. A born leader, possessing force of character, great powers of endurance, and a commanding personality. Circumference of head $24\frac{1}{4}$ ", length $8\frac{1}{4}$ ", width $6\frac{1}{2}$ ".

CHAPTER XVI.

MORAL AND RELIGIOUS FACULTIES.

CONSCIENTIOUSNESS.

“An honest man is the noblest work of God.”

This faculty may be termed the inward monitor. Its function is to give moral principle, honesty, integrity, rectitude, trustworthiness, scrupulousness, a well-intentioned morally upright disposition ; sense of justice, honour, equity, fair play ; love of truth and right, condemnation of wrong, and righteous indignation of what may be thought an act of injustice either to one's-self or others ; dislike to be doubted ; regard for duty, moral obligation, sense of accountability and responsibility ; consistency of character and conduct ; adherence to principles, and faithfulness to promises and trusts. It gives the desire to reform, abandon evil and conform to all that is regarded as in accord with right thought and conduct. When in excess the tendency is to harbour morbid feelings of guilt, penitence, remorse, contrition.

Conscientiousness does not of itself determine what is right ; it is simply productive of that mental state, and acts in conjunction with other mind powers—the intellectual faculties deciding as to what is considered right or wrong. Hence the diverse ideas of justice or injustice that prevail, and the fact that the justice of one country or age may be so widely at variance with that of another. What unreasonable things people did ages ago, which we totally discountenance now. Similarly, conditions acquiesced in and perpetrated to-day in the name of justice and right may in a century hence be accounted relics of barbarism by

peoples of more advanced intellectuality and higher moral and spiritual recognition. There is frequently much inconsistency in the administration of justice, as illustrated in a story by that popular lecturer Alexander Irving, who, when pleading with the judge for the liberty of a prisoner convicted for a petty theft, said : “ Had he stolen a railway he might have passed as a magnate, but the stealing of of a railway ticket was sufficient to condemn him evermore.”

There can be no misuse of the faculties without injury to the individual. Man, like nature, is governed by great fundamental laws ; if he obeys those laws all is well, if not he suffers. In some sense nature never forgives. The individual's unjust thought leads to unjust and unholy action, and makes him of lesser worth. The punishment of wrong-doing, as well as the reward of virtue, is a mental realisation—in essence psychic and spiritual.

The laws of a country are a restraining power, influencing the mass of the peoples, but the great ethical laws are imbedded in the soul of man, and his happiness and well-being depend on his obedience to them.

A man's character, not his reputation, should be worth more to him than everything he possesses, for sense of justice and duty constitutes the sterling worth of a truly reliable and good moral character. The manly man, or womanly woman, prides himself or herself on uprightness and honour. A person may have fine intellectual qualities, and be accounted clever as a speaker, public official, city councillor, or business person, but if unreliable, owing to deficient Conscientiousness, what is the worth of all his other seemingly good qualities ? Those in high places and callings should ever set an example of honesty and uprightness worthy of emulation.

Conscientiousness, reason and sympathy should act in unison, and thus be productive of an ever increasing freedom and tolerance in human relationships. They result in harmony between the moral and intellectual

forces, and so tend to strengthen the bonds of mental health and happiness—individually and nationally. The reasoning faculties analyse motives and the consequences of actions, Conscientiousness passes judgment on the same, and so approval or condemnation is finally decided upon.

A proper degree of Conscientiousness will thus be seen to be one of the most important, desirable and necessary qualities man can possess. Without it there would exist no satisfactory law as to the right conduct and actions of human beings one towards the other. Each would be disposed to work for his own interests, independent of right.

There would be no standard of human duty and right. Each individual would, in proportion to the development of his Acquisitiveness and other selfish qualities, be an unprincipled rogue, and there would be no safeguard respecting personal, private or national properties. Business would be almost at a standstill were it not for the good faith which one individual is almost obliged, under existing circumstances, to place in another in connection with the myriad obligatory and important business and other matters which are continually being enacted.

As elsewhere stated, it is said of George Combe, in whom this organ was very large, that when he practised as a lawyer, the judge and jury always gave a decision in favour of the cause he advocated, knowing that he would not condescend to defend an unjust cause.

ABNORMAL CONSCIENTIOUSNESS.

It is generally thought that individuals cannot have too strong a degree of Conscientiousness. It is, however, quite possible to have this organ too large compared with the other mental organs.

An excess of Conscientiousness is productive of self-condemnation, remorsefulness, the entertaining of unwarranted feelings of self-accusation ; a morbid sense of justice

and duty ; the imposing of exacting conduct upon one's-self, carrying out to the letter unreasonable and sometimes obsolete penalties instituted as law ; insufficient allowance for the faults, failings and inevitable weaknesses of human nature ; the disposition to be scrupulously exacting and censorious.

In combination with other faculties Conscientiousness is indicated by some distinctive traits of character. If large, with Firmness, Executiveness and Combateness, and only moderate Benevolence, the character will be hard, with a tendency to strong moral indignation and severity of judgment ; while small Self-esteem, combined with very large Conscientiousness may cause the individual to heap condemnation upon himself should he fail to live up to his ideal.

Some years since I had occasion to point out to a gentleman, whose character I was delineating, that his Conscientiousness was excessive, and needed restraining. "Oh ! don't say that," said the gentleman ; "why, I have been all my lifetime cultivating, preaching about it, and exhorting others to cultivate it." That may be so, I said, and since he had made it known that he was a preacher, I endeavoured to show him that the excess of this faculty was likely to make him too severe and exacting, that he would not make sufficient allowance for the faults, failings and weaknesses of his fellow creatures, that he would preach too much of Condemnation, and not enough of Salvation ; and that he would constantly feel remorse and condemn himself over-much if he deviated in the least from the narrow path which he had prescribed for himself and others. My client informed me that he was a retired clergyman, and that for many years he had been a prison chaplain, which in some measure might account for his extreme conscientiousness. Several years after, his sister, an elderly lady, called on me for a delineation, and told me how true her brother acknowledged his character reading to be.

Much misery and unhappiness result when Conscientiousness is abnormally developed. It causes those who have it so developed to be self-condemning, remorseful, and morally exacting, imposing hard and trying conditions upon themselves, and exacting and demanding the same from others ; and whatever good they do, they feel they are never doing what is wholly right.

Persons in whom it is abnormally large need to be less censorious and exacting, more magnanimous and forgiving, trouble less about trifling omissions, look upon the faults of others more leniently, and be less remorseful and self-condemning.

WEAK CONSCIENTIOUSNESS.

Although Conscientiousness may be considered a well marked trait in the British people, there are numbers of individuals who are unworthy of trust, some of whom in the eyes of the public, and so far as their employers are capable of judging, pass as being strictly honest until their weakness is found out by the committal of some dishonest act, involving disaster upon themselves, and loss and inconvenience to their employers.

Deficiency of Conscientiousness is characterised by unscrupulousness, fraudulency, insincerity, dishonesty ; indifference regarding right and wrong ; lack of moral principle ; inconsistency of character and conduct ; misrepresentation ; unfairness ; bribery, corruption, turpitude.

Persons with small Conscientiousness are constantly prone to wrong-doing from lack of moral stamina. They do not seem to understand that there are duties of justice and right which should be performed towards their fellows and society, and they regard themselves as clever when they do wrong and selfish acts, and so benefit themselves at the expense of others without being found out.

Business people and others need to be alert, lest dishonest and unprincipled persons cunningly secure for themselves

positions of trust for which they are quite unworthy. It was my duty on one occasion to point out to a bank manager whom I knew, and who consulted me, that his large Acquisitiveness and Sublimity, combined with qualities which produced lofty ideas and extravagant habits, together with his but moderate Conscientiousness, unfitted him for such a responsible position. He did not refute the statement, but appeared to be embarrassed, and endeavoured to turn the conversation into a less serious channel.

When delineating the character of a young man some years ago, I was struck with the smallness of his organ of Conscientiousness. Never before had I examined one with this organ so small. I felt it would be difficult to point out to a cunningly intelligent and forceful character so glaring a fault, and at the moment I was troubled to know how he would take it. I began to think of the possibility of unpleasant physical proceedings. However, here my services were distinctly needed, and whatever the consequences, it was my duty to explain to this man the disadvantages of having so small a degree of Conscientiousness, and how, if he did not cultivate a higher sense of right conduct, and be strictly honest in all his dealings, he would be likely to involve himself, and possibly others who did not suspect him, in shame and disgrace. This and more relative to his weakness I had to tell him. I rather wondered what he would say to such an incriminating indictment of his character. A person having large Conscientiousness would of course be indignant, but he, having the organ so small, was almost devoid of any feeling in respect to this moral quality. Turning to me, he said : "Well, Guv'ner, you talk a lot about my having small Conscientiousness, but do you know anyone who is conscientious ?" After all, this was just the remark one might expect. He was not conscientious himself, and he did not know anyone who was ; hence whatever dishonest acts of which such an one might be guilty, so long as he steered clear of legal conviction,

he would feel that he had done no serious wrong. This man was at the time employed and trusted in a responsible position in a big business firm.

On another occasion I found it necessary to tell a young man that his moral qualities were weak, and that he was prone to appropriate things that did not belong to him, and that he needed courage to resist the persuasive influences of bad companions. The youth said : " Quite right, sir, I've just come out of Lewes jail for stealing a bike ; but I did not mean to do it."

It may be thought that the position of the phrenologist is a difficult one, seeing that he has to tell those who consult him the amount of Conscientiousness they possess, yet it is not so, for each individual is sensitive only in proportion to the degree of the faculty he may possess. Thus the very conscientious or intelligent individual expects to be told that he is conscientious or intelligent, and generally he would know himself that it was untrue and feel annoyed if told differently ; while individuals deficient in intelligence, or lacking conscientiousness, would usually be surprised were they credited with possessing these qualities in a large degree.

It should be the aim of everyone to develop and maintain a high standard of conscientiousness. This faculty, if weak, may be improved, and the improvement will eventually be observed in the formation of the head. To cultivate Conscientiousness, be strictly honest, truthful, upright and sincere in all that is done or said ; cultivate and maintain a high sense of duty and moral obligation ; carefully consider what is right, and firmly act up to and in accordance with well recognised principles of justice. Let your code of conduct be unimpeachable, and endeavour in every way to be consistent in character and actions.

Parents should early direct the moral faculties in their children, inspiring them with a high sense of truth and duty, ever setting before them ideals worthy of emulation, and

thus aiding them to fulfil conscientiously the laws of their being. Early education and home training largely determine the direction of the faculties, and the higher and more exemplary the moral organisation and character in parents and teachers, the better for the child.

The organ of Conscientiousness is located above Cautiousness, and on each side of Firmness. When large there is height and fulness at the posterior and lateral parts of the coronal region. The discovery, analysis, and establishing of this organ and faculty are due to Dr. Spurzheim, who clearly demonstrated that the sentiment of duty and obligation is dependent on an innate power of the mind.

SPIRITUALITY.

“To be spiritually-minded is life.”

In the course of his investigations, Dr. Gall was led to the discovery of this organ by observing that certain persons imagined themselves to be visited by apparitions of the dead or absent, and the questions occurred to him : How does it happen that frequently men intellectually well endowed often believe in the reality of ghosts and visions ? are they merely visionaries, fools, or are they imposters ? Or is there a particular faculty which accounts for these characteristics, and how can such illusions be satisfactorily explained ? To solve these perplexing problems, he studied the characters and history of numerous individuals remarkable for their visionary powers and strong beliefs, details of which are recorded in his writings. He examined the heads of persons known to possess remarkable credulity ; and in comparing numerous heads, busts and pictures, he noticed a fulness in the head a little anterior to Veneration,

and by the side of Benevolence. Continuous observations further supported his views relative to its functions, and the location he ascribed to it. They are regarded by subsequent investigators as entirely correct.

The organ of Spirituality occupies a small space compared with other organs. It is located in the superior lateral region of the head, between Hope and Imitation, and below Veneration. Many names have been accorded to it, including Moral Intuition, Faith, Spiritual Insight, Light Within. George Combe, thought that Wonder was the most appropriate name for this faculty. Dr. Spurzheim first called it Supernaturalness, but afterwards preferred Marvellousness. O. S. Fowler concluded that Spirituality explains its functions more perfectly than any other, and so named it in one of his earlier books in 1842. The descriptions ascribed to it by Gall, Spurzheim and Combe, though under a different nomenclature, have been amply proved, and are identical and precisely the same.

All phrenological organs located in juxtaposition or groups have associated interests, and Spirituality and Hope being placed side by side are significant of their reciprocal action, and that they were meant to work together. A specific office of Spirituality is to commune with God and spiritual beings, and Hope strengthens the expectancy of an immortal spiritual existence. The more essentially practical organs are located nearest the body ; the moral and spiritual in the highest regions. Had Hope been confined to purely mundane affairs, it would doubtless have occupied a position away from Spirituality, in the vicinity of organs definitely associated with personal and worldly concerns.

There is much in the world that is wonderful, marvellous, mystical and apparently supernatural, or to use the more modern scientific term, supernormal, as well as spiritual. This faculty has very many widely varied mental activities.

Hence phrenological investigators and writers dealing with it have seemingly good reasons for the different names they have given to the faculty. If one distinctly appropriate name could be adopted, explaining its functions better than another, it would be an advantage, though the name does not so much matter so long as its location is known to be correct, and its functions fully understood. In his analysis of the faculty, Dr. Spurzheim confesses to it being the most difficult of all organs to define ; and George Combe, in his descriptive account relative to Wonder, the name which he gave it, concludes by saying : "The general function of the organ is regarded as ascertained ; but its metaphysical analysis is still incomplete." It is certainly far more comprehensively defined now than it was in Combe's time.

Spirituality entails a widely varied interpretation, as it functions largely in religious and psychic, as well as everyday concerns, and is appreciative of the new and novel that is somewhat akin to the imaginative and romantic qualities of its neighbouring faculties—Ideality and Sublimity. Its functions are credence, faith, impressibility, trustfulness, belief in the strange, marvellous, supernatural, apparitions, ghosts ; and in premonitions and forewarnings. It embraces cognisance and enjoyment of spiritual existence, and gives a consciousness of immortality, belief in Providence, spiritual insight and guidance, mysticism, the occult, psychic, and things unseen. It is opposed to the natural and sensuous, and is the medium of inspiration, inward perception of truth and spiritual monition. It elevates man into fellowship with spiritual life, imbues him with a sense of holiness, and prevents him from becoming too material.

It is active in all those who believe in oracles, magic, fairies, witchcraft and demons. The Arabian Nights Entertainments has a particular appeal to the love of the wonderful as manifested by this faculty.

The gift of prophecy has much to do with its manifestations. It is also in a measure accountable for dreams, and an illuminated state of mind ; and by its action what are called miracles have a clearer meaning, and may be better understood. Care, however, should be taken that the characteristics of the faculty of Human Nature, which includes prophetic insight, are not attributed to Spirituality.

Spirituality may be said to be the link between this world and the next, and in its highest form of religious manifestation it is creative of holy joy, pious serenity, an ecstasy of divine love and felicity, and opens up the vista of the future. It is further characterised by prayerful entreaty, devout spiritual communion with God, and faith in the world to come. Few people realise how happy it is possible to become by its full and free exercise. It is the foundation of many religious phases of worship, is a factor in religious revivals, productive of religious zeal and fervour, and is large in intensely zealous preachers. The bible teems with spiritual and miraculous revelations. Spirituality has for its basis faith in the Divine Creator, and trustfulness in one another. It gives intuitive perception of spiritual things, and enables individuals to come into contact with the unseen and supernatural. Spiritual vision is imparted by this faculty. It thus leads to an inward feeling of reality that we shall live hereafter, and that we are now able to communicate with departed spirits.

In excess it is productive of credulity, superstition, a fantastic and visionary state of mind, a belief in things impossible and absurd, a too ready acceptance of the true or false on insufficient or partial evidence, and when not controlled by practical qualities it may become morbid and lead to insanity.

Its deficiency is creative of scepticism, incredulity, lack of faith, unbelief, distrust, doubt, suspicion. There are many incredulous, exacting, ultra-critical doubting Thomases in the world. Persons with small Spirituality

and a strongly developed intellect possess a materialistic outlook, productive of the natural sceptic, who will not accept things as true because others do, or on faith alone ; one who demands reasoned statements, facts and practical demonstration.

Whilst liable to excess, the same as other faculties, excepting in highly spiritually-minded and religious individuals, it is usually one of the least developed of all the organs, though nature obviously intended it to be one of the most operative. Hence we are better acquainted with its moderate or weak than its strong manifestation. The tendency of practical people is to suppress its action. Thus we have a larger experience of its weak manifestation, as seen especially in the doubter, sceptic or agnostic, and in its extreme development in the religious devotee and as displayed in religious rites, than in its normal action ; yet it should constitute a part of every well-developed intellectual and moral character and philosophic mind, and its deficiency is a great detriment.

History, however, provides us with many instances of remarkable personages highly endowed with this faculty. Socrates, as is well-known to classical scholars, conversing with his disciples, used often to say that he believed he was attended by a demon or familiar spirit, which animated and served him as a guide. Joan of Arc, in her visions, saw a great light, whence proceeded an unknown voice, and implicitly believed that she had communicated with God through St. Michael, who appeared to her and made known his will in regard to France. Swedenborg said of himself : 'In 1743 it pleased the Lord to manifest himself to me, and appear personally before me to give me a knowledge of the spiritual world, and to place me in communication with angels and spirits, and this power has been continued in me till the present day.' Tasso, the great Italian poet, was affected by recurring religious monomania, and in his illusions thought he conversed with familiar spirits.

Napoleon had a superstitious regard for signs, believed in destiny, and set much store on lucky days. The faculty was particularly large in all these well-known characters ; also in Anna Lee, the founder of the Shakers ; and Joanna Southcott, the extraordinary fanatic, who made some remarkable prophecies in 1792.

An examination of the portraits and heads of mystics, past and present, and many philosophic thinkers, show this to be a predominating or large faculty. John Bunyan, author of *Pilgrim's Progress* ; William Blake, mystic, writer, and author of a book on *Dreams* ; Milton, who wrote *Paradise Lost* ; Jakob Boehme, the wonderful shoemaker of Gorlitz, author of *Seven Fountain Spirits* ; Andrew Jackson Davis, the great spiritualistic seer, author of *Divine Relations*, *The Great Harmonia*, etc., ; Dr. J. M. Peebles, veteran spiritualistic teacher and writer ; James Macbeth Bain, mystic, teacher, author of the *Song of the Cross*, etc. ; William Penn, Wycliffe, Wesley, and many other notable divines, all had large Spirituality. It is fairly influential in the Quakers, and in artists who are attracted to the painting of religious and mystical subjects. It is a factor also in many novelists. Sir Walter Scott is fairly exemplary of its active manifestation ; and Dr. Alfred Russel Wallace's valuable work on *Miracles* is also exemplary of its activity in scientific workers.

When Spirituality is large in children, they listen with delightful and intense astonishment and exceeding awe to tales of wonder, which they implicitly believe, even though they may have been repeatedly deceived by such stories.

Much could be written on spiritual, psychic, occult and mystical, as well as new thought subjects, all of which are in some measure instigated by or based on the manifestations of Spirituality. The reader must extend his researches into these studies, and so ascertain and determine the extent of their association. It means work, seeing how very closely allied these subjects are, but it would be an educative

and certainly a very pleasing task when undertaken.

Mysticism, mediumship, psychometry, clairvoyance, clairaudience, trance and inspirational speaking have much to do with this faculty. The great advance which Spiritualism has made in recent years, and the recognised position it holds at the present time, throws further light and elucidation on the function of this hitherto much misunderstood faculty. The higher forms of psychic phenomena are now more scientifically accounted for, its legitimate uses are more comprehensively understood, and the suppression of its abnormal tendencies is encouraged by all thoughtful people. Psychic phenomena have claimed the attention of some of our greatest scientists, including Sir William Crookes, Dr. Alfred Russel Wallace, Sir William Barrett, Sir Oliver Lodge, and a host of other recognised reliable investigators ; and psychic research has produced conclusive evidence of the existence of subtle qualities of mind which may be brought to a practical focus, set up a higher standard of knowledge, and so help our practical everyday concerns. There is much in human nature that has never been dreamed of either in past or present philosophy, and sensitive, susceptible persons, highly developed psychics and spiritualistic mediums, endowed with mental capacities enabling them to sense and reveal the more advanced subtle forces which have hitherto been crudely dealt with, are now regarded as possessing uncommon and extraordinary gifts, which are capable of being advantageously utilised and applied in practical concerns affecting our everyday existence. Their services to the world are accordingly valued, and persons so gifted are not now relegated to lunatic asylums, or burnt at the stake, as was the case in the less enlightened and dark ages.

Dealing with Spirituality in his work *Religion*, O. S. Fowler says : I never saw an apparition. My organ of Spirituality is too small to ever see one, but I believe this principle. I believe that the spirits of departed friends hover over us,

and conduct our choice, our course. I believe the spirit of my departed mother has watched over her son, guided his footsteps into the paths of Phrenology, and still continues to throw around him those spiritual impressions which tell him what is truth, and guides him in its exposition. I believe farther, if we are sufficiently spiritualised, we might hold converse with the spirits of our departed friends, with angels, and with God ! I believe they might become our guardian angels, to tell us all what we should do, and what avoid. I believe we might talk with them, as did Abraham, Moses, and the prophets ! And when our friends die, we need not be separated from them, though we live and they are dead. They are in a state more exalted than ours, but if we were as spiritually minded as we are capable of being, we could still hold direct communion with them, and they would become spiritual conductors, carrying a torchlight by which we could guide our erring footsteps into the paths of success, of holiness and happiness."

This is an intensely interesting statement, showing not only Fowler's tremendous enthusiasm for Phrenology, and confirming the action of the faculty, but is somewhat prophetic, in that it forestalls principles incorporated into present-day spiritualistic teachings, though written probably before the Fox sisters' historic revelations, which led to the development of Modern Spiritualism.

I greatly appreciate this parental sentiment of O. S. Fowler, for there was a time when I gave up a good trade, and all other business prospects, when preparing to start in Phrenology, and my mother was the only person in the world who encouraged my doing so, and I well remember how in her Quaker language, she said : " Do thou go in for it, my son, I cannot help thee, but I will ever pray for thee." It meant a new life and great sacrifice, but could anyone ever have a greater encouragement than this mother's love, and everlasting spiritual watchfulness. I have never but once, and then only for a few days, faltered, once when

our children were small, and we were doing very badly, and I was offered a good position in a prosperous business. Other secure and tempting business prospects have since come in my way, but there has been no looking back. Nothing has deterred me in my enthusiasm for the cause I have espoused.



GEORGE JACOB HOLYOAKE.

Keen, critical intellect; high moral brain. Social and political reformer, thinker, reasoner, propagandist, Chartist. Grand old man of the Co-operative movement. Enthusiastic advocate and valiant fighter for freedom and the people's rights, for which he suffered imprisonment. Convincing speaker, debater, journalist. Thirty years editor of the Reasoner. Author of *Sixty Years of an Agitator's Life*, etc. Passed on in his 88th year. Circumference of head $23\frac{1}{8}$ ", length 8", width 6".

CHAPTER XVII.

THE ASPIRING FACULTIES.

APPROBATIVENESS.

Approbativeness, when rightly exercised, is one of the most useful and helpful mental faculties that human beings can possess, prompting them to ambitious achievements, and to make the most and best of their natural capacities. Others' praise and approval act as a powerful incentive to those possessing this faculty, and many noble deeds are planned and carried to a successful issue under its influence. Minus this faculty, there would be no desire to attain great achievements for the purpose of gaining commendation. There would be absolute indifference regarding others' opinions ; ambition would be an almost negative quality ; indifference to praise and commendation would greatly detract from the manifestation of the social and affectional qualities ; the agreeable exchange of opinions and sensitive regard for other's good-will would be entirely lacking, and one of the most desirable mental faculties a person can possess would have no place or influence in the character. Hence a legitimate degree of Approbativeness is desirable, and it is a distinct factor in progressiveness ; but if developed to excess, it is productive of some of the worst traits of man's nature, and in some instances is the cause of their doing foolhardy and even criminal things.

The faculty of Approbativeness gives regard for other's good opinions, commendation, approval, esteem, or censure ; love of praise, desire to be thought and spoken well of, to

please, and to excel. It gives sensitiveness, an ingratiating, amiable disposition ; is the chief factor in ambition, aspiration, emulation, and sense of rivalry ; and is regardful of one's good name, character, appearance, honour and reputation. When large, there is a desire to attain distinction, rise to eminence, and gain popularity, admiration, publicity, applause, fame, renown, celebrity, glory, notoriety. It is particularly regardful of etiquette, fashion, style and social position, and often resorts to display and showing-off in order to create an impression and to attract notice.

Its excesses are inordinate ambition ; attempts at record-breaking feats and foolhardy exploits, in order to gain notoriety ; boastfulness, ostentation, vanity, affectation ; in small minds, and in those in whom the selfish faculties tend to predominate, it leads to jealousy, envy, slander, calumny ; and in other combinations it gives a tendency too readily to feel censure, and take offence, as well as touchiness, hyper-sensitiveness, self-consciousness, bashfulness, sense of shame. Insincere compliments and flattery, ceremonial obsequiousness, flaunting ancestral lineage, and pseudo-aristocracy, and snobbery are also characteristic of its excesses.

Deficiency is shown in callousness, indifference to other's opinions, personal appearance, politeness, fashion ; lack of ambition.

Approbativeness is an extraordinarily influential faculty and often a strong governing factor in human nature, and a laudable quality when not developed to excess. It desires and courts praise without determining the object or manner of acquiring it, renders individuals anxious to please, attentive to the opinions which others entertain of them. It may be stimulated to act in connection with matters most admirable, causing its possessor to develop to the fullest his higher and better qualities. Under its stimulus numbers of individuals have risen to the highest positions, and have done great and noble deeds for their

country and their fellows. It is not infrequent that a poor boy, possessing this faculty as one of his leading traits, rises to a position of councillor, mayor, or member of the legislature ; and other high positions in business or the learned professions ; and many young girls and women, seizing the opportunities presented in the modern methods of education, are spurred by approbative ambition to attain success. There are many such to be seen in the lecture rooms of our towns and cities, eager and striving to make themselves worthy of the great professions, and managerial business undertakings, and fit to be the wives and companions of the ablest and best men, should they marry. It is a sentiment worthy of culture when it prompts individuals to work for the attainment of any great or good cause.

But admirable as Approbativeness is, it is capable of acting as a powerful agent for evil as well as good. What men will do for the sake of distinction and applause is sometimes astonishing. It may act in connection with mean, low, trivial, unimportant, and even wicked objects. Vanity is one of its excesses, and in relation with Self-esteem, large Language and Sublimity, and small Secretiveness, it not only seeks praise, but constantly boasts of possessions, connections, acquirements, so as to favourably impress others, if possible, with their personal influence and actions, even though such may in some instances be bad and immoral. I have examined men absolutely shameless about what they do, who delight in talking and boasting of their wicked immoral, and even criminal conduct ; who gloat over the fact that they have been the means of ruining numbers of virtuous women, and such men often appear to think that they have accomplished feats which ought to be approved.

Further indications of its excessive manifestation are shown in the following extract from an article I wrote for Popular Science Siftings on Approbative Murderers : Approbativeness is responsible for a fearful amount of crime, chiefly because of the excessive publicity that is given to

criminality. A person with large Approbativeness cannot bear to be ignored ; he must be in the limelight, seen, and getting himself talked about ; and when an individual so endowed is weak in moral stamina, he is very liable to develop criminal tendencies ; and if he cannot command recognition by his ordinary conduct, it is a temptation to him to associate himself with the publicity which is so frequently given to crime. This class of criminal is sometimes weak, both in general intelligence as well as in moral qualities ; and the crimes they commit are more often done on impulse than contemplated. They may have no special motive, excepting to cause sensation and be talked about ; and it occasionally happens that they either give themselves up, or are easily discovered, and openly confess their guilt. Others with large Secretiveness, another detrimental faculty when manifested in excess, are more difficult of being found out. They carefully plan the details of the crime they commit, and realising that they possess secretive capacity, conclude that their being detected is almost an impossibility ; and when suspicion has fallen on them, and they are in the hands of the law, they plume themselves that they will attain great publicity, yet be able to conceal their actions, and thus steer clear of punishment.

It should be regarded as seriously detrimental for the press to give so much publicity to these cases. There would be less crime committed if only the barest statements were made, consistent with facts that need to be known, so as to be sure and certain that there is no mistake, misunderstanding, or miscarriage of justice, and which may in some measure be helpful to others in showing the hideousness and wickedness of such crimes ; but when all the horrid details are unblushingly recorded, elaborately explained and commented upon, instead of restricting acts of criminality, they often greatly help the would-be criminal by giving minute details and methods by which crimes may be committed. Should the offender get off scot free, or with a

lenient sentence, it is an incentive to other approbative persons possessing criminal minds, to plan their crimes accordingly. Again in the case of suicides as well as murderers, there is occasionally almost an epidemic of similarity of methods, and the wonder is that these crimes are not even more frequent, when the methods are so sensationally described in the press ; for whilst working up descriptions of criminal exploits may occasionally be instrumental in deterring crime, the publicity of sordid details tends greatly to create it. Publicists ought to have more consideration for the weak-minded and habitually criminal than so to lead them into such temptation and ruin.

There are different types of criminals, and Phrenology can account for every sort. Criminal traits are shown in the formation of the head, just the same as are men's virtues, and his ambitious strivings for all that is worthy and noble of his race.

Others again do very risky or record-breaking, recklessly dangerous and daring exploits, prejudicing their previous reputations, and in some cases jeopardising or sacrificing their lives, just to gratify the demands of this faculty.

Persons with large Approbativeness expect others to applaud and approve whatever they themselves take an interest in ; their little sphere is from their viewpoint the only world that is, or can be, of interest and importance, and they are apt to think others unsociable or ignorant who cannot bring their minds to appreciate the same.

Persons with large Approbativeness, especially if Self-esteem is small, and Cautiousness and Ideality large, combined with a finely grained organisation, frequently manifest extreme sensitiveness regarding character and reputation, praise or blame, the opinions of others and what may be said or thought of them. They are ruled and governed too much by other's opinions, are apt to be exceedingly touchy, easily offended, to feel the least slight, and

think that everyone they come into contact with is thinking or saying something adverse or otherwise about them. They are apt to imagine that they are being neglected or reprov'd, and so allow their sensitive feelings to become wounded when probably there is little or no cause. Such persons are usually in a constant state of mental uneasiness, agitation and misgiving, lest the impression they make upon others may not be entirely favourable, and they may often need to restrain feelings of envy and jealousy.

Approbativeness has a very wide range of activities, and when properly disciplined, and associated with large Ideality and a good development of the organ of Weight, it enhances polite conduct, and confers a peculiar charm and gracefulness of manner that is exceedingly pleasing and acceptable to everybody ; and these qualities combined with Imitation, physical culture training and artistic tastes, are productive of a delightful harmony and symmetry of movement of all the bodily motions, and are displayed in every gesture. This combination is a great acquisition to dancers and actors, and when there is the co-operation of large Language, Tune and Time, then the possessor has the mental qualities of a charming conversationalist, or a fascinating public speaker and lecturer, having a keen appreciation of poetry, oratory, rhythm. These qualities are also a splendid, and in fact, necessary acquisition to the gifted and accomplished musician and singer, and are particularly helpful to the teacher and demonstrator.

It is one of the most powerful stimulants to human progress in the pursuit of whatever is great and seemingly praiseworthy. Few human beings are unaffected by it. It urges and encourages the student, the philosopher, scientist, artist, business man and artisan alike, to work and toil, to spare no pains, and if need be to make untold sacrifices in his efforts to attain success, and glorious and commendable achievements. Whilst it is liable to be associated with things that may be detrimental or opprobrious, as well as

commendable and praiseworthy, when accompanied by large Conscientiousness it usually shelters itself under the pretext that it is right.

It is an enemy to personal liberty, constantly involving those possessing it and creating innumerable obligations and bondages. A slave to fashion, it goads its possessor to do all sorts of things for the sake of distinction and applause. It is ever alert to Mrs. Grundy, hates to be reproved, and loves to attract and be admired ; and renders each anxious, not only to do his best, but to outdo others. It is frequently the prime mover in all competitive tests, and both mind and physique have hard work in coping with its everlasting and exacting commands, in an endeavour to solve intricate, puzzling, complicated mental tests, as well as exhibitions of physical strength and prowess ; sometimes vulgar gastronomic feats, and other competitions in which compliments and praise are expected to be bestowed on the glorified winners.

It is a strong prompting faculty in most persons who have attained to positions of favour, distinction and merit. It greatly strengthens patriotism, and is evidenced as a strong trait in many nationalities. It is a prominent faculty in the French, and their zest for glory is markedly apparent. The great Napoleon's inordinate approbation was expressed when he said : "Sweeter to me than the voice of Josephine are the praises of the French people." It is distinctly shown in the Germans in their profound love of the Fatherland, and is a strong factor in the Americans, a section of whom take pride in the motto ; "Right or Wrong, My Country ;" and it is large in the British. The Hindus are not so strongly endowed with this faculty.

The bestowal of titles, coats of arms, honorary degrees, orders of merit, recognised precedence of rank and file, distinguishing uniforms, conduct stripes, memorials, gifts and presentations, badges, ribbons and medals, etc., are

all in a great measure, indications of adjudicated memorial manifestations of Approbativeness.

Approbateness is perhaps one of the most amenable of the mental faculties to either cultivate or restrain, regarding which my own personal experience is of some interest. As a youth I had large Approbativeness, was sensitive in the extreme, and lacking self-confidence, and I began to realise that the activity of Approbativeness was detrimental. I developed a dislike for some of its manifestations, and so I commenced to restrain it, being years in doing so, until at last I found the lack of it was checking a legitimate and proper degree of ambition, and I found it advisable, in fact, necessary again to cultivate it, or I should have been hindered from doing that which I was ambitious to achieve. Proof of the restraint of the organ was distinctly shown. At the time it was largest my hat had an egg-shaped appearance, my head being considerably larger in the region of Approbativeness and Cautiousness than in the frontal region. After restraining this faculty, and with it that of Cautiousness, which was also then detrimentally large, my hat gradually assumed a different shape—Approbateness and Cautiousness lessened in size, the frontal lobes developed, and for many years my head has been almost the same width in front as in the parietal regions.

Children possessing this organ large may, under the influence of praise, emulation or commendation, be urged to do many things, good or bad, which otherwise they would not attempt; and although a moderate degree of praise is encouraging, stimulative, and necessary in order to bring out their best qualities, care should be taken that they are not praised unduly, that their dress and accomplishments are not made too much a feature of attraction and comment; otherwise extreme vanity or sensitiveness may become in them a strong and undesirable mental characteristic.

Dr. Gall was first attracted to this organ when making observations on that of Self-esteem. He says :

“ While engaged in the insane hospitals, in establishing my discovery of the organ of pride, I met with a woman who imagined herself to be Queen of France. I expected to find the organ of that sentiment large ; but instead of the long oval prominence on the superior posterior and middle part of the head, I found a very distinct hollow ; and on each side of it a pretty large, round prominence. At first this circumstance embarrassed me. I soon perceived, however, that the character of this woman’s insanity differed materially from that of men alienated through pride. The latter were serious, calm, impetuous, elevated, arrogant ; and they affected a masculine majesty. In persons insane through vanity, on the other hand, the whole manner was different. There was then a restless frivolity, an incessant talkativeness, the most affected forwardness ; eagerness to announce high birth and inexhaustible riches, promises of favour and honour—in a word, a mixture of affectation and absurdity. From that moment, I corrected my ideas relative to pride and vanity.

“ Vanity, ambition, love of glory, are modifications of the same fundamental quality. Woman shows her vanity in dress ; the statesman derives his honour from his offices ; the soldier his glory from defending his country. This sentiment is as common as it is beneficial, both to the individual and society ; for, it is one of the most powerful, laudable, noble, and disinterested motives to action. How many brilliant deeds, instances of generous devotion, and admirable exertion would the history of our race have never known without the influence of this sentiment. To excite us to labour and to good deeds, even in early childhood, our parents and instructors can employ no more efficient motive than that of honour, ambition, emulation. And to the generous, noble-hearted man, what recompense can be more flattering than public marks of distinction and merit, celebrity, and a wide and brilliant reputation ?

“ For my part, I like ambition, and a sense of honour, in my shoemaker, for it leads him to make me good shoes ; I like the vanity of my gardener, for it procures for me

the very nicest fruit. I want no advocate, physician, general, or minister, who is not anxious for glory, and is sensible to no other charm than that of gold. I like the naïve vanity of that young girl ; and I predict that, some day, she will be ambitious of being an excellent wife and mother. Correct people's notions of the real value of things, and society will always be better for this pretended weakness of man, than for the apathy and indifference of those philosophers who affect to despise worldly interests.

“ I like this vanity, also, because it creates a thousand artificial wants, increases the conveniences of life, embellishes our dwellings, and occupies and supports industrious hands. To this, principally, are we indebted for the flourishing state of the arts and sciences. Collections of works of design, sculpture, painting, and natural history ; libraries, gardens, monuments, palaces, and even our temples, would never have existed, or been pitiful things, without the inspiration of vanity, or the love of distinction. Again : Observe children ; whilst some are insensible to all humiliations, others are mortified by the slightest reprimand.

“ Brutes, too, are fond of praise and approbation. With what fulness of delight does the dog perceive our caresses and praises ? How sensible is the horse to marks of affection, and how ardent to oustrip his rivals in the race.”

Dr. Gall gives additional examples of this faculty in other animals and birds. He called it Vanity, Ambition, Love of Glory.

To Dr. Spurzheim is due the merit of elucidating the ultimate principles of many of the mental faculties, and especially this one, which he named Approbativeness.

Approbativeness is situated parallel with and on either side of Self-esteem, above Continuity and Friendship, and farther back than Conscientiousness ; and when large there is considerable fulness and breadth to the upper and back part of the head.

SELF-ESTEEM.

DIGNITY, SELF-RELIANCE, PRIDE.

The manifestations of Approbativeness are sometimes mistaken for those of Self-esteem. Approbative persons are often regarded as thinking a great deal too much of themselves, whereas their real desire is that others may think well of them. Hence they do all they can to attract attention, create a favourable impression, and so gain other's approval and applause ; whilst persons who really possess large Self-esteem, and only moderate Approbativeness, entertain such a high opinion of themselves, and are so entirely self-satisfied, that they are quite indifferent to other's opinions and approbation. Persons so endowed exhibit an exalted, dignified attitude, will not condescend to associate with those whom they deem inferior, and are seemingly often very unsociable. It is a mistake to think that Self-esteem is a generally dominant characteristic in many persons. The idea may arise because of the tendency to label others as self-opinionated should their views and mental outlook differ from one's own.

The manifestations of firmness are also often mistaken for those of Self-esteem. A very firm person will stick to his opinions with great tenacity. He is emphatic and unyielding, holds tenaciously to an undeviating line of thought and conduct, even though tacitly he may have doubts concerning the views to which he so strenuously adheres. Hence he, too, is often regarded as being self-opinionated and over-confident, when in reality he is obstinate and obdurate—which are characteristics of large Firmness, not Self-esteem.

Self-esteem functions in giving self-appreciation, self-satisfaction, self-respect, self-confidence, self-reliance, dignity, pride, love of independence, liberty and power, self-complacency, self-assurance, sense of one's own worth and value, readiness to assume responsibilities, authority and command; sense of personal importance, self-sufficiency. Persons with large Self-esteem are prone to use the personal pronoun I, and usually regard their own judgment as superior to others. Their superiority is so apparent to themselves that it is a matter of little concern what others think of them.

Excess is displayed in egotism, arrogance, conceit, presumption, contempt, hauteur, disdain, imperiousness, insolence, tyranny, self-love. Deficiency of Self-esteem is shown in distrust of one's self, humility, diffidence, lack of self-respect, dignity and self-reliance; meanness, servility.

The location of Self-esteem is in the middle line at the back, beneath the summit of the head, behind Firmness, and above Concentrativeness, between the organs of Approbateness.

A person possessing well developed Self-esteem has confidence in the soundness of his own opinions and experiences, and his capacity to undertake duties and responsibilities. This faculty is productive of justifiable pride, and though it is often greatly derided, when reasonably exercised it is one of the most ennobling of human qualities, and under the proper control of the intellectual faculties and moral sentiments is a very essential, valuable and admirable quality, appropriately befitting an upright and self-respecting character.

Persons with large Self-esteem greatly appreciate positions of authority. They like to hold sway, to exercise a ruling influence, and have power and control over others, and to take initiative in everything with which they associate themselves. It is a useful faculty in overseers, inspectors, organisers, administrators, foremen, works and business

managers, and those in businesses of their own. Army and Navy officers, and ships' captains, need to have this faculty. It is essential in the commander and leader, and it will usually be found that leaders of men have well developed Self-esteem and confidence.

Dr. Gall himself was rather well endowed with this faculty, and he admirably portrays the difference between the functions of Self-esteem and Approbativeness. He says :

“The proud man is imbued with a sense of his own superior merit, and from the summit of his grandeur, treats all other mortals with contempt and indifference. The vain man attaches the utmost importance to the opinions entertained of him by others, and seeks eagerly to obtain their approbation. The proud man expects that people will come to him and find out his merit. The vain man knocks at every door to attract attention, and supplicates for the smallest portion of honour. The proud man despises those marks of distinction, which on the vain confer the most perfect delight. The proud man is disgusted by indiscreet eulogiums. The vain man inhales with ecstasy, the incense of flattery, however awkwardly offered. The proud man never descends from his grandeur, even in circumstances of the most urgent necessity. The vain man, to gain his ends, will humble himself, even to crawling. Pride and thirst of domination are the traits of a very few individuals, while the domain of vanity and self-love, extends, at least to a certain degree, to every member of the human family. This may be sufficient to show that pride and vanity are two very different fundamental qualities, and that we must admit a primitive organ for each.”

Self-esteem was large in Dr. Broussais as well as Gall, both of whom possessed profound knowledge, honesty of purpose, and were independent and thorough in their methods of investigation, and never swerved from phrenological truth. Dr. Broussais, who so ably pioneered Phrenology in France, was the leading physician and greatest medical discoverer of his day. It is said of him that he owed his pre-eminence not only to his intellectual ability, but

also to his large Self-esteem. It is very large in Mussolini, as it also was in Napoleon.

Hero-worship, deference shown towards privileged authorities, and the applause showered upon persons of high rank, who for the time being attract public notice, are often out of all proportion to what is deserved, and largely demonstrates the two extreme manifestations of the faculty of Self-esteem—inordinate pride, exhibited in aristocratic pomp and splendour, and sometimes bombast on the one hand, and undue deference and servility on the other.

True religious teaching should tend to make its adherents humble and contrite, though not servile ; but the pride and humility existent between the teachers and the taught is often exceedingly incongruous. This is particularly noticeable when travelling in foreign countries, where one observes the overwhelming domination and personal influence of priests, and the deplorable servile dispositions of many of the poorer classes under religious domination.

Again, we see very appreciable differences between persons of high position in public life and those at the head of business concerns, and individuals in subordinate positions. These differences in the manifestation of Self-esteem being distinctly evident, it will be interesting to note why they are so. One of the characteristics of Self-esteem is confidence, and though this faculty may be but moderately developed on starting in a public career, in order efficiently to carry out his duties, a public man finds Self-esteem and confidence essential to his success, and in his efforts to assert and suitably equip himself for the position he holds above others, he naturally develops the faculty of Self-esteem. Further, many people realise that to be well fitted for and successful in public life needs suitable and expert ability, as well as confidence. Again, by their applause, the public readily awards whatever is worthy of

merit, which still further stimulates and fosters the development of this faculty in leaders ; whilst less prominent individuals, though perhaps possessing profoundly thoughtful, philosophic minds, because of their lack of Self-esteem, remain in obscurity, and their superior innate abilities may never be fully known or understood.

There is an abundance of superior mentality in the world, if only its possessors had confidence in ratio with their abilities, to utilise fully their knowledge and experience. Our public men, politicians, preachers, business and governmental officials, and the press, in a great measure sway the trend of thought, and guide and control the aspirations and destinies of vast numbers of people, but the services which they render to humanity, useful as they may be, are often mediocre compared with the possibilities of many men and women more amply endowed mentally, but whose lack of confidence keeps them constantly in subordination.

Whilst there are some individuals who possess too much Self-esteem, and so display a peremptory, egotistic, self-opinionated, arrogant disposition, seeking in a dominating manner to over-ride and control everything and everybody, yet the want of Self-esteem is a decided hindrance to many, and the cause of untold failure, lack of achievement, unhappiness and misery.

The seriousness of being deficient in Self-esteem is not sufficiently realised, even by those who are well aware of their weakness in this respect. It disposes individuals to shirk responsibilities, and to neglect the carrying out of duties which they may be quite capable of doing, and which they ought to realise is their bounden duty to do. A reasonable development of Self-esteem is indispensable to success, and a full and proper use of one's mentality ; for when this faculty is weak, the inevitable result is limitation of mental manifestation, unprogressiveness, and sometimes stagnation, decadence, and degeneracy. The mental and physical output of humanity could be considerably increased if

individuals would endeavour to attain to a fuller understanding of their own latent powers, and their responsibility for making the fullest and best use of them.

Those who are deficient in Self-esteem should endeavour to bring all their mental powers to bear on whatever they consider to be their especial work in the world, and make themselves as efficient as they possibly can. Once they realise that they can do the work in which they are engaged as well as most people, and better than some, they will strengthen and develop their self-confidence, and so be able to impress others that they are better endowed mentally than generally they appear to be. The world mostly takes people at their own valuation.

ADVANTAGES OF SELF-CONFIDENCE.

Confidence, dignity, and pride all emanate from a development of Self-esteem, and this being so, modest persons have a horror of possessing too large Self-esteem. One would certainly rather see too little of this in a person than too much ; yet it is a useful faculty in enabling individuals to get on in the world.

There are few traits of character that are more irritating and objectionable than an undue manifestation of pride. Yet a sufficient amount of confidence is very necessary for the carrying out of great projects and plans ; so that those who are lacking in this organ should endeavour to cultivate enough of it ; for however capable a person may be, many of his best conceptions for successful achievement are lost when from lack of confidence he holds back in his undertakings.

It is doubtless a good thing that in the early moral and religious training of young people they are taught to keep down presumption and pride ; yet too much stress has generally been laid on this phase of teaching ; thus the organ of Self-esteem has met with a decided universal check, which has its disadvantages.

Modesty is an admirable quality, and should command its appropriate reward ; yet it is not always the best policy to wait ; the world is slow to recognise that which one lacks confidence in manifesting ; and life at the longest is too short to admit of procrastinating indulgence. Whatever gifts one possesses should not be uselessly suppressed, but adequately used, and when from lack of confidence one fails to do this, these gifts are to the world as lost, and constant regrets are, as a consequence, likely to be experienced.

An individual has no right at the expense of being modest to allow his talents to remain dormant, which, were they well employed, might raise him to honour, influence and distinction.

It is just as wrong, perhaps more wrong, to undervalue as to over-estimate self. A person who has a sufficient degree of self-confidence will often undertake as much as his capabilities will enable him to do, whereas one deficient in self-confidence holds back from undertaking responsibilities, of which he is well capable, and of right ought to undertake.

Confidence begets confidence. If persons do not believe in themselves, how can they expect others to believe in them. Confidence can never take the place of ability, but ability is often at a discount because of a lack of confidence.

The feeling of self-reliance often greatly helps in making a man rise to superiority of position. Great leaders in the church, the State, society, commerce, science, mechanics, business, whatever their innate qualifications may be, cannot expect to attain to, or adequately maintain their positions unless they have the assurance which confidence produces. It will thus be seen that a proper degree of confidence in Self is essential to success, propriety of conduct, and true dignity of manhood and womanhood.

To those who are deficient in confidence, a few words in reference to its cultivation will be useful. First analyse your own mind as far as you are able to do this, and compare

it with those of others who have attained to distinction in avocations in which your intelligence leads you to think that you yourself could succeed. If you feel that you have the capacity to do what you see others are successfully doing, who, having more confidence than yourself, display themselves to better advantage, you may generally conclude that you, too, could similarly succeed had you the confidence to come more boldly forward in all your undertakings.

When giving a lady a delineation some years since, I spoke to her of her great artistic and also literary talents, and at the same time stated that having so little confidence she would regard herself as possessing but very ordinary skill in respect to these qualities. Feeling the moral force of the statement, and encouraged by the hint, she set about making herself proficient as an artist, to which pursuit it appears she had been devoting herself. In a year or so, the lady called on me again, and asked if she had developed more self-confidence ; she thought she must have done so, for since she had her phrenological delineation a year before, she had had the good fortune to get one of her pictures hung in the Royal Academy.

There are many persons who entertain the idea that to think little of themselves is a virtue, and so strive to suppress any sort of demonstration of Self-esteem. Humility is a virtue only when it does not cause people to be trampled underfoot, or shirk responsibilities. Let it be remembered, too, that being possessed of a mind, we each have a jewel of inestimable value, of which we may well be proud ; and it should be further remembered that the full use of our talents, be they one or ten, will be required of us.

CHAPTER XVIII.

STABILISING AND CONCENTRATIVE FACULTIES.

FIRMNESS.

Firmness constitutes one of the primary elements in success, and is the keynote by which much of a person's character, and especially his or her capacity for achievement may be gauged. The superior position of this organ—in the midst of the moral and aspiring groups—is significant of the importance of its function.

Powerful for good or evil, it is large in many criminals as well as in persons of high moral integrity. One of its chief characteristics is stability ; hence it may appropriately be termed 'The pillar of the mind ; and though in its extreme activity it is productive of qualities which are not admirable, it is necessary to the attainment of great achievements. Without Firmness, a person's character would be like a ship without a rudder, with nothing to stay or control it. Whilst having some characteristics seemingly like Continuity, its functions are quite different.

Firmness has many distinctive phases of manifestation. When very large it holds the character as with reins of iron, and like all other controlling faculties, it needs the guidance of the reasoning and moral powers. It is productive of some of the most important mental qualities man possesses. One of its strong characteristics is a decidedly persevering disposition, that is, it perseveres in carrying out the desires of the other faculties, and contributes to maintain their activity and hold their interest. It constitutes a determined character, which carries out the mind's resolves,

whether agreeable or otherwise, in defiance of difficulties. It gives tenacity of mind and feeling, stability, patient endurance in effort, positiveness, fortitude, determination, and persistency in the pursuit of an end. It has all the qualities of thoroughness, giving permanency and steadfastness to the character, and the disposition to be plodding. Were it not for the perseverance which Firmness produces, nothing great could be accomplished. It is generally a strongly developed faculty in all great characters, and those who have attained to high distinction and success, urging them to the highest possible achievements, and so helping to make them great. Where one succeeds by inherited genius or a powerful intellect without large Firmness, quite a large number will achieve considerable success with but a moderate or average intellect combined with a large development of this faculty. It is surprising how much may be accomplished with perseverance and steady determination—qualities arising from large Firmness. Firmness is necessary to the achievement of objects and undertakings which entail difficulty, as it gives to the mind fixedness of purpose, which with well-developed Combateness increases as it is opposed. Without it a person would simply be a creature of circumstances.

Foremen, overseers, supervisors, business and works managers, and those who have the organising and charge of men, or the management of important and responsible positions and undertakings, especially need Firmness.

One of the most desirable qualities in human nature, and one immensely valuable in all business relations and friendships, is reliability, a dependable nature ; this, Firmness combined with Conscientiousness, produces. We may bear with much in others that may not in every respect be agreeable and pleasant when we know them to be staunch in principle, honest and reliable. Large Conscientiousness will give persons a desire to do right, but, unless backed with a good degree of Firmness, there is a liability to yield

to persuasive influences, temptations or pressure. Firmness combined with Conscientiousness has enabled martyrs and others to endure the most severe hardships and tortures while adhering to their principles and beliefs.

Some persons can scarcely be said to have a will of their own. They follow the least impulse seemingly without strength to resist it. Others are emphatic, immovable, firm in their resolutions and purposes, constant in their endeavours and adherence to principles. They pay little regard to exhortations or example ; their conduct is uniform, seldom or never varying, and they may be relied upon to carry out whatever they resolve to do, even though it may be contrary to their own interests.

Will is an act of volition, of choice, with which the judgment and intellect have to do. There are many things we may do, or not do, according as our intelligence and judgment wills. Firmness strengthens our wills and decisions ; thus a person with large Firmness usually manifests a very decided character. It may not be that his decisions are better than another's, but what he does decide on, whether good or bad, he holds himself firmly to.

Firmness is indispensable to rulers, arbitrators, and administrators, enabling them strictly to administer the law. Whether the course be right or wrong, large Firmness holds the individual to his decisions. He may even adhere to pursuits not much liked, or maintain an attitude which he knows to be wrong, but his perseverance is inevitably shown in whatever he undertakes.

Stoic philosophers exalted Firmness so as to account it a virtue to be emulated by every worthy citizen. It gives fortitude, enhances patience, and prompts the moral man to act undeviatingly in accordance with the higher motives of human conduct. In education, as in other matters, it may, if properly directed, be turned to useful account, or it may induce baneful consequences. It is disposed to abide by and firmly support the decisions of the mind.

Hence it favourably strengthens the characters of good men, making them better, or makes bad men more vicious by enhancing their vicious tendencies.

In combination with the intellectual faculties and well developed Secretiveness and Cautiousness, it enhances self-control, and gives a steady determination to overcome all impediments. Its moral advantages are manifested in enabling the individual to hold out against and endure physical pain and suffering, and to support trials, disappointments and afflictions with cool resignation and fortitude when the judgment decides on the impropriety of resisting that which may seem inevitable.

It is Firmness that is appealed to when we say try, try again. It adds assertiveness and positiveness to the manifestations of other faculties. To Combativeness it imparts determined bravery, to Conscientiousness inflexible integrity; to Self-esteem an indomitable commanding disposition, unwillingness to obey, and in excess it holds out persistently to almost any extent, and is as immovable as a rock.

Its importance in the formation of character cannot be overrated. In combination with Hope and Executiveness, it is a strong factor in the attainment of efficiency and success, in that it gives unfaltering endurance to the efforts of all the mental faculties, and an unwavering, immovable, dogged determination to the whole character. Many succeed not so much because of superior mental qualities as on account of the persistency with which they pursue objects of interest, duties or self-imposed tasks, and by allowing nothing to divert them from their purposes.

By closely studying the mental qualities of men distinguished as strong and weak characters, Dr. Gall discovered this faculty, which he called Perseverance, and he states that its function together with Self-esteem, contributed to give force to volition, and the decisions of the understanding. Spurzheim named it Firmness.

The organ of Firmness is located immediately behind Veneration and above Self-esteem, in the highest region of the posterior central part of the crown of the head, between the organs of Conscientiousness, and when large is easily observed, as it gives height to the upper part of the backhead. The higher the head from the ears to the summit the larger this organ. Dr. Gall observed that persons of a firm and constant character have this part of the head much developed. He found it large in an exceedingly hardened highwayman, long kept in close confinement, and who, being finally beaten in an endeavour to force him to reveal his accomplices, strangled himself with his chains. Dr. Spurzheim and Dr. Gall also found it large in the head of a criminal who feigned to be deaf and dumb for a whole year. These and numerous other instances confirmed their observations, and being a faculty easily distinguished, in due course it was established. Lavater, the physiognomist, observed this elevation of the head in persons of an immovable character.

Predominating Firmness is portrayed in the manifestation of a hard, inflexible, uncompromising manner, a firm, stiff, upright gait, a decided, emphatic tone of voice, an attitude which is resolute and unfaltering, and which gives fortitude and determination to the whole character.

When Firmness dominates the character in combination with large Human Nature, Comparison, Order, Combativeness and Conscientiousness, it gives a dogmatic, ultra-critical, insistent, irritating, exacting, fault-finding, captious, obdurate, contrary disposition, constantly on the look-out for opportunities to blame others for their mistakes in conduct and actions. Such persons see everybody's faults but their own ; nothing others do is ever right, and to show their disapproval and dissatisfaction regarding everything and everybody, they keep up a low muttering disgruntled grumble, or are perpetually nagging ; and they would

impose some sort of penance upon everyone, if only they could entirely have their way and reign supreme.

The amount of matter written by psychologists, educationalists and others on the subject of The Will is quite appalling to think of, and particularly so when it is realised how vague and indefinite most of such writers are. Here is a quotation from a fairly popular writer on Psychology, in a chapter headed Education of the Will :—

“We hear a good deal of talk nowadays about training the imagination, training observation, training memory, and so on, but probably no one of these subjects has received more attention from educationalists than the training of the will It is very doubtful, at any rate it has yet to be proved, whether we can train the powers of the mind at all, in the strict sense of the term.”

What a condescending and appalling confession of ignorance this is ! When will psychologists who write so vaguely on mind manifestations take up the study of Phrenology, and write something more real, tangible and definite, and less laborious and confusing for their readers. Many of the things which they attempt to explain can be defined by Phrenology in a comparatively small space. Take for instance the subject of the Will. Every faculty exhibits will-power, and in accordance with the strength of each faculty, so the respective strength of the wills. Thus Conscientiousness wills to do right, Benevolence wills to do good, Constructiveness wills to construct, Self-esteem wills to have position, power and personal domination, and so on with the other faculties of the mind, as they each also remember things in connection with their own especial function. Firmness is often spoken of as if it entirely comprised the function of the Will, or is concomitant with Will, but this is a mistake, though one of its chief attributes is to strengthen and enhance the wills of all the other faculties.

When in excess and acting without moral or intellectual control, Firmness is productive of many mental characteristics which are a hindrance and inconvenience to human progress and happiness. These characteristics include obstinacy, disobedience, an unconquerable will, unwillingness to yield, and often crass stupidity. The silly things we read of that people do, such as a man and wife living together for years without speaking, arise from an excessive manifestation of Firmness. Such deplorable, defiant unreasonableness in holding out is a decided abuse of this faculty. When two persons with excessive Firmness, differing in opinion, disagree, fall out, and neither will condescend to give in to the other, then the virtues of Firmness become vices. Business people with this faculty large often lose the advantages of each other's valuable experience, co-operation and friendship, because they have mentally made up their minds not to coincide with other's views, or yield the least bit regarding anything to which they are opposed. Frequently husbands and wives, friends or relations, may have a grievance which they contend is not their fault, and so misunderstanding continues week after week, year after year, and sometimes during a whole life-time ; bitter animosities are harboured, many good business relations sacrificed, happy family ties severed, family feuds instigated, and what might have been in many instances amiable marriages are never fully realised, all because of this stupidly unyielding, wilful spirit ; excessive Firmness and not reason being allowed to dominate the character.

Persons with large Firmness, Approbativeness and Conscientiousness, will frequently put forward great efforts with a desire to succeed in something ; and especially so if Ideality, the desire for perfection, or Acquisitiveness, love of gain, be well developed. Sense of justice, accountability, perseverance, ambition, and desire to be thought well of, qualities arising from Firmness, Approbativeness

and Conscientiousness, greatly assist in carrying out what the other faculties will to do. Thus we often see persons with this combination striving beyond their capacities to accomplish what may be, to them, an utter impossibility. Of course every faculty may, with cultivation, be improved, and persons of average capacity may accomplish much by steady perseverance. Still, it is a pity when persons, from ignorance of their own capacities, strive to accomplish something for which they have no talent, while perhaps allowing genuine gifts to remain unused and dormant. Here Phrenology is capable of being of incalculable service in pointing out the kind and amount of talent or mental capacity persons may possess.

When Firmness is too active it produces stubbornness, unwillingness to give up, fanaticism, and a firm, unyielding, obdurate, obstinate nature. All dictators, despots, dogmatic, dictatorial and arbitrary persons have this faculty in excess. It leads to infatuation and insurrection, and is one of the causes of mutiny, sedition and rebellion. Hence the necessity of properly utilising and directing its activities in children and youth. Inordinate and perverted Firmness makes persons tyrannical to themselves as well as to others. It is abnormally large in Mussolini ; also very large in Hitler.

Should Firmness be so large as to be a stumbling block and hindrance to progress, efforts should be made to restrain it. Excessive will-power and obstinacy should not be allowed to dominate the character by holding too tenaciously to pre-conceived ideas. Too great persistency and tenacity prevents deviation from ideas and conditions formulated in the mind ; thus persons so disposed may often go against their interests by being too firm and unrelenting in their ideas and opinions. Man has no greater tyrant than his own inordinate Firmness. It frequently shuts out the kindest sympathies, and holds in bondage souls longing for liberty, generous endeavour, and moral and intellectual expansion.

Children possessing large or excessive Firmness, being intractable, refractory, disobedient and stubborn, need much careful management. It is often quite useless to go against their indomitable will-power. Children so constituted cannot be driven ; their affections, feelings and intelligence must be appealed to, and their firmness turned to useful account in association with moral principles and persuasive efforts. If severe and forceful means are employed, such only arouse further contrariness, resistance and opposition.

Whilst excessive Firmness should be discouraged, its deficiency is a decided mental defect. The disadvantages accruing from its weakness are fickleness, vacillation, irresolution, changeableness, indecision, feebleness of will, lack of stability, perseverance and fixedness of purpose. Infirm persons cannot hold to resolutions and opinions, and being undecided they yield too readily to momentary impulse, or the dictates of the stronger faculties ; are liable to be over-ruled by everybody and every changing circumstance, and their instability and vacillation are a constant source of mental weakness, inefficiency, and a hindrance to mental development and success.

Persons needing to cultivate Firmness should make efforts to strengthen will-power and fixedness of purpose ; be persistent, resolute, determined. Decide wisely, and hold tenaciously to plans and resolutions ; resist other's persuasive and bad influences ; be emphatic in saying No when it is right to do so ; careful in the selection of subjects for work or study, be firm in every just cause, and persevere in every undertaking worthy of the doing.

CONTINUITY OR CONCENTRATIVENESS.

Concentration is essential in all matters pertaining to educational training and the unfoldment and development

of the mind's powers. Teaching institutions everywhere abound in which instruction in methods of concentration is made a special feature ; hence the need of concentrative power is widely recognised ; but if educational teachers better understood the function of concentration on its phrenological basis, it would greatly facilitate their efficiency in dealing with this subject. They would be able to tell in a moment by observing a person's head the actual capacity they possess, and they would then better understand why some who have the organ of Continuity large can more readily than others successfully apply themselves to studious pursuits ; and by further close observation they would in the course of time be able to verify the effects of concentrative study, as shown by a perceptibly increased development of the organ of Continuity.

The faculty of Continuity gives concentrative capacity, mental application, fixedness to the attention, continuity of thought and feeling, connectedness and unity of mental action, ability to direct and apply the mind closely and consecutively to one thing at a time, and patiently pursue the same until complete ; so that when the mind engages in any action, Continuity energises it to make that action permanent and continuous until its object is accomplished. The power of concentration is invaluable in all pursuits necessitating application of the mind to mental work and study. It is universally regarded as one of the essential and greatest elements in success.

The student in whom this faculty is large is not easily diverted from his studies, nor distracted by the intrusion of extraneous thoughts. He focuses his attention entirely on what he is at the time doing, and so assiduously concentrates his mind's powers as often to be quite oblivious of what is going on around him. A large development of this faculty is the exception rather than the rule. There are numbers of persons who possess splendid mental abilities, and who might even rank as geniuses had they sufficient application

to work out their mind's powers. For one who has this organ large, there are hundreds in whom it is small or only moderately developed. Sir Isaac Pitman, the originator of Pitman's Shorthand, and Edison, the great inventor, are examples of men possessing large Continuity ; and in them we may see what men of genius can accomplish by steady application. A story is told of Edison which illustrates how strong this organ was in him. It is said that on the day of his marriage he wandered into his laboratory, and at once became so absorbed in his experiments that, forgetting all about having been married, hour after hour went by until eventually he was found by his newly married wife, who, knowing his disposition, had not disturbed him ; thus what would have been unpardonable neglect in any other person was by her readily forgiven.

Continuity is a weak faculty in very many persons, especially the young, giving them an incessant love of change, variety and novelty in occupation, amusement and study ; a restless, unsettled state of mind, impatience, desultoriness and inattention ; and the disposition to be flighty, superficial, impulsive, all of which is often very detrimental to their progress, and frequently the cause of failure ; thus strenuous efforts should be made to cultivate it if great achievements are to be attained.

Persons with small Continuity and an active mind are apt too readily to divide their interests, to engage in too much diversity regarding things and matters, often more than they can well attend to. Such fail to utilise their mental and physical powers to the best advantage. They are too impatient of results ; before one thing is finished their attention is rapidly turned to other matters, and although good resolutions may be formed, much effort is inefficiently expended, and little solid progress made. Constant application and continuous effort are required in all great achievements. Without concentration nothing

of importance requiring mental application can be accomplished ; hence when good abilities exist in connection with small Continuity, their usefulness is greatly curtailed. A public speaker or preacher with Continuity small, however well his mind may be stored, is very liable to lose the thread of his subject, and to wander into channels of thought and expression foreign to that which he desired to express.

X In cultivating Concentrativeness many faculties of the mind are developed and strengthened, including the Perceptive and Reasoning powers, memory, and the habit of perseverance, in addition to the specific subjects selected for study, and the mental powers generally ; hence to improve this faculty is a profitable mental exercise.

To cultivate Continuity, it is necessary to apply the mind diligently to one thing or subject until it is completed. Make a practice of concentrating on a chosen subject regularly for a definite time ; think and decide what would be best to do, be careful in the choice of subjects, so as not to waste time unprofitably ; then be determined to finish whatever is decided upon before beginning other things. Cultivate more fixedness of purpose, a keener interest in work and studies, bring the mind to bear unitedly upon arranged plans ; give the whole attention for the time being to what is being done ; avoid desultory habits of reading, and never allow the mind and thoughts to wander. In this way a mastery over this weakness will soon be attained.

There is much written extolling the virtues of concentration. It constitutes the chief basis of teaching in most of the systems of business efficiency and educational instruction that have been launched upon the public, particularly during recent years, and the promoters make much of the assertion that to attain the highest pinnacle of success in any sphere of work or study, a person must be forever concentrating. Such advocates can have but a meagre knowledge of the mind's manifestation, or they would understand that constant mental concentration is not always

the guarantee of success that it is frequently made out to be. Too much of this faculty has its disadvantages as well as its advantages. Those possessing large Continuity are by no means the quickest to grasp a many-sided situation requiring immediate action, mental alertness, promptitude, enterprise and resourcefulness.

As concentration is a weak faculty, and the cause of much failure in the majority of people, its cultivation should be encouraged. Yet it should be remembered that an excess of this faculty makes a person absent-minded, tedious, unnecessarily plodding, monotonous, prolix ; perpetually prone to pore over the same subject, and to become boorish and wearisome by constant repetition, reiteration, and excessive amplification ; and unable to turn the attention quickly enough to other things, so as to be a successful competitor with others more prompt to act, but less protractive. A sufficient development of this faculty is absolutely necessary to the attainment of high mental efficiency, but there is a danger in possessing it in excess, just as there is in its being deficient. A moderate degree, when combined with an active intellect, has its appropriate advantages. Such combination is productive of resourcefulness, spontaneous thought and action, intellectual aptitude, versatility, ability to turn one's attention to many things in quick succession, and to be stimulated by the effect and charm which variety gives to the mind, instead of suffering from monotonous concentration, absent-mindedness, and a confusion of ideas.

Fairly large Concentrativeness is useful to students engaged in educational pursuits, and while qualifying for professional careers, as well as to many kinds of mechanics, inventors, scientists, investigators, research workers and others whose employments need close mental application ; but it is not so necessary to business men, and particularly commercial travellers, salesmen and demonstrators who have the handling, sampling and displaying of goods, and

who need quickly and aptly to explain the merits of a number of things. Lawyers, likewise, who have promptly to compare and analyse conflicting evidence, and rapidly summarise their conclusions ; also the quick-change actor ; the versatile public speaker, teacher, and others whose success depends upon their quickness of mental action, versatility of mind, prompt judgment, a ready decision, and capacity aptly to adapt themselves to the circumstances in which they may be placed for the time being, would often appear to a disadvantage should they possess large Concentrativeness, the tedious prolixity of which it is productive would confuse, muddle and materially hinder their progress and success. Hence the advocacy of strenuous concentration is not entirely in accord with practical good-sense, notwithstanding that much failure arises from its weakness.

The characteristics of Continuity differ from those of Firmness, and must not be mistaken one for the other. Many persons having large Firmness will be persevering, firm, persistent, resolute, even stubborn, who are by no means tediously plodding, assiduous and continuous in their mental efforts ; whilst others with Firmness smaller than Continuity, conjoined to active Cautiousness—disposing them to be hesitant and undecided—may yet pursue one uniform business or object with undeviating pertinacity. Whilst persistency has some similarity to, and is considerably enhanced by the action of Continuity, it is much more distinctly a manifestation arising from large Firmness ; and though will-power and self-possession are sometimes associated with the functions of Continuity, they are not characteristics of this faculty ; they belong respectively to Firmness and Secretiveness.

The organ of Continuity, which is located just above Inhabitiveness and below Self-esteem, cannot very well be classed in any one group of organs. Some of the earlier investigators were inclined to think that it combines with and is

much needed in giving permanency to the functions of the social and domestic sentiments, hence it is sometimes classed with that group, but present-day phrenologists are conclusive in their agreement that its function stimulates continuity of thought and feeling in respect to all the mental faculties—intellectual, moral and social.

A prominence sometimes occurs at the junction of the sutures of the occipital and parietal bones in the region of the location of Continuity, which should be taken into account in judging of the size of this organ.

HISTORY OF THE DISCOVERY OF CONTINUITY.

Read at the British Phrenological Society, December 12th, 1905.

Much has been written concerning that region of the head in which the organs of Continuity and Inhabitiveness are located, all of which teaches us valuable lessons regarding the phrenological methods of research, and the carefulness and diligence of the earlier investigators.

George Combe was the first phrenologist to intimate that the region situated between Self-esteem and Philoprogenitiveness is the seat of the organ of Concentration. Dr. Gall had noticed in certain of the lower animals, whose crania he conceived to exhibit considerable development in and about this part of the head, a disposition to fix their abode in high places. It was also considered by him to denote a particular manifestation of Self-esteem. But no determinate inference was drawn from these observations. Dr. Gall simply recorded them. He did not assign any function to this part of the brain. Dr. Spurzheim, tardy of recognising Combe's views, concluded that this part was the seat of a propensity which he named Inhabitiveness. Its function he believed to be love of a particular spot, and unwillingness to leave a place, having once settled down and become attached to it.

Combe first recorded his ideas relative to Concentrativeness in the *Phrenological Transactions*, published in 1824. In his *Outlines of Phrenology*, he says :—"From more enlarged observations, it now seems probable that part of its function is to maintain two or more powers in simultaneous and combined action, and to determine them towards one object. The organ is found large in authors and orators who excel in concentration of thought, and also in actors and singers who have the power of exercising several faculties simultaneously, so as to produce by their combination, one harmonious and united effect ; and it is probable that it is by the exercise of a similar power that animals who are fond of heights are able to maintain in action all those faculties which are necessary to preserve their position in difficult and dangerous situations, and at the same time avoid the aim of the hunter." Combe elsewhere states that he found "this portion of the brain small in those persons whose thoughts, like clouds, come and go without regularity ; whose sentences have succession without relation. In others of less mental capacity, remarkable for continuity of thought, and for natural relationship existing between the successive subjects of their conversation, the organ is large." Combe further defined it as "a tendency to concentrate the mind within itself, and to direct its powers in a combined effort to one object." Dr. Hoppe, of Copenhagen, and Mr. Welch agreed with Combe's views. "There appears, therefore, nothing in the limited observations of Dr. Gall consistent with the more extensive views now taken of the function of this faculty. Dr. Gall regarded the organ of Inhabitiveness as conjectural."

Dr. Vimont, being a keen observer and scientific investigator, and ever ready to establish new discoveries, contended that both these organs existed in this particular part of the brain, and that Concentrativeness was located immediately above Philoprogenitiveness, and Inhabitiveness above

Concentrativeness, as illustrated in his *Traité de Phrenologie*, published in 1835.

From the time of Combe's announcement, relative to his view of Concentrativeness, up to 1840, various articles on Concentrativeness and Inhabitiveness appeared in the *Edinburgh Phrenological* and other journals, and many different opinions and experiences are recorded. In Vol. XIII, page 255, is an article by Mr. W. R. Lowe, from which the following is quoted :

“ On reading the communication of ‘C.B.’ in Vol. I, new series, I felt at once convinced that Dr. Vimont's view of the case, so far as the fact of the organ previously marked No. 3 being in reality two organs, one of whose function is Concentrativeness, the other Inhabitiveness, was quite correct. But on further recollection it appeared to me that if, as Dr. Vimont supposes, the lower of these organs be Concentrativeness, nature must have forgotten her usual harmony of arrangements ; for, as we find Amativeness, whose function is attachment between the sexes, Philoprogenitiveness, whose function is attachment to children, etc. ; Adhesiveness, whose function is attachment to friends ; all located in one part of the brain, we should naturally expect, if the arrangement be perfect,—and surely nature's works are all perfect—that the only attachment-giving organ—Inhabitiveness—would also form one of the attachment-giving group, without allowing the intervention of another organ, with so totally different a function as that usually ascribed to Concentrativeness.

“ Recollecting, however, that Phrenology is a science of facts, and that therefore abstract reasoning on such a subject, unless borne out by facts, is worth little or nothing, I immediately resolved to collect any cases bearing on this subject ; and in further consideration, two striking cases occurred to my memory ; one a lady, a near relative of my own, in whose character Inhabitiveness constitutes a most important feature, all her earthly joys were concentrated in her own house, which is a spot wherein she constantly loves to ‘live and move and have her being,’ whilst Concentrativeness is scarcely manifested in a mediocre degree ; the other, of a young and accomplished

lady, who exhibits considerable power of concentration, but in whom the faculty of Inhabitiveness is almost entirely wanting ; she is alike indifferent to the house, town, or part of the country in which she may reside, and—though a large development of Locality may certainly influence this, loves rambling and travelling for their own sake alone, to such a degree that, were it not for a somewhat powerful attachment to her friends, she would, I think, but seldom be induced to remain long in a place.

“ When, therefore, these cases occurred to my recollection, I was, of course, not long ere making an examination of the heads ; feeling that two facts of this decisive character should do much towards annulling or confirming my previously conceived opinions ; and on manipulating their heads, I found, as I had anticipated, in the former lady the upper part of the organ very moderately developed indeed, while the lower is exceedingly prominent ; and in the latter, though the organs are not so strikingly marked as in the other instances, the reverse of this is the case.”

In the People's Phrenological Journal, page 98, it is implied that the American Phrenologists have the credit of reversing Dr. Vimont's location of these two organs, placing Inhabitiveness over Philoprogenitiveness, and Concentrativeness above Inhabitiveness, which views are supported by Mr. Lowe and Mr. Rumball.

In Volume XIV, page 18 of the Edinburgh Phrenological Journal, is a communication from Dr. James Kennedy, of Ashby-de-la-Zouche, on the functions of that part of the brain, which lies between the organs of Philoprogenitiveness and Self-esteem, which was read before the Phrenological Association at its third Annual Session at Glasgow, September, 1840. Here he states that his idea is that it consists of two organs, the lower of which is the Inhabitiveness of Dr. Spurzheim, while the upper is connected with the power of restraining, governing or controlling the emotions ; the power, in fact, of self-control either in acting or enduring. Here Combe remarked that it seems to

be now a prevalent opinion that this part of the brain alluded to by Dr. Kennedy includes two organs, the function of one of which is Inhabitiveness and that of the other the faculty termed by himself Concentrativeness, or some analagous functions, but that opinions differ as to which of these two powers is connected with the upper organ, and which with the lower. On this point, Dr. Vimont's observations favour the conclusions that Concentrativeness is connected with the lower, and Inhabitiveness with the upper organ ; while Dr. Kennedy's observations incline to refer Inhabitiveness to the lower.

In Volume I of the American Phrenological Journal, 1839, in an article on the Elementary Principles of Phrenology, in a footnote on page 237, the editor says : “ Our next number will contain an illustration giving a distinct view of what are called the domestic faculties. We shall then present, at some length, the opinions of different phrenologists in Europe, and this Country, respecting the locations and functions of Concentrativeness and Inhabitiveness.” This promised article does not appear to have been published, though in Volume II, page 334, an excuse is made for its not having appeared ; and another article on Elementary Phrenology is given, with head showing the divisions of the organs, and referred to as an improved classification of the faculties, which is probably the first in which Concentrativeness is shown above Inhabitiveness. These positions have since been fully established, and are recognised as the true locations of these organs.

To sum up briefly the history of this faculty : Combe first records his ideas respecting it in his *Outlines of Phrenology* in the *Phrenological Transactions*, published in 1824. Spurzheim had previously located Inhabitiveness in this region of the brain, and could not be brought to recognise the views of Combe, who called it Concentrativeness. Gall had observed this region to be large in those animals and persons who seem to be attached to particular places, and

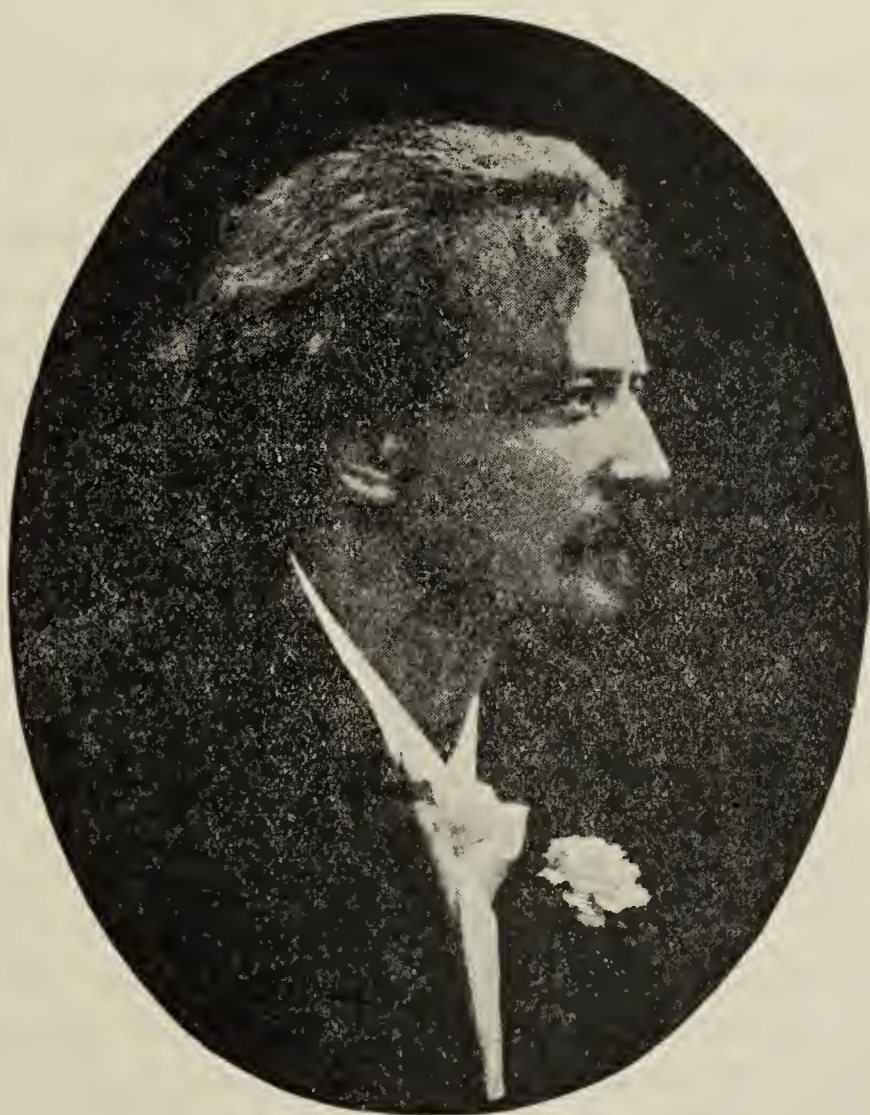
who disliked much change of residence. In Volume X of the Edinburgh Phrenological Journal, page 567, published in 1837, Dr. Vimont gives his reasons for concluding that there are two organs in this part of the head, and located Concentrativeness above Philoprogenitiveness, and Inhabitiveness, or Choice for Places, above Concentration. In the April number, 1840, of the American Phrenological Journal, is a new illustrated head, probably the first to show Concentrativeness and Inhabitiveness reversed, but without any definite explanation for this re-arrangement. In the June number, 1840, of the Edinburgh Phrenological Journal, are Mr. Lowe's and Mr. Rumball's explanations. Thus the earliest definite conclusions were published by O. S. Fowler, who was at that time editor of the American Phrenological Journal. Dr. Otto dissented from the views entertained by some phrenologists in Scotland concerning the organ of Concentrativeness. He believed it rather to be only the organ of attachment to home, and love of country. Mr. Deville, who devoted the whole space to Inhabitiveness, did not admit a separate organ of Concentrativeness. Dr. Hoppe said that its fundamental principle is probably to give attachment to what we are about. Mr. Welsh thought "it gives a tendency to dwell on anything until all or most of the faculties are satisfied respecting it."

O. S. Fowler questions: "Why is it placed amongst the feelings, and why not among the intellectual organs? where it obviously belongs. "Because," says he, "it belongs with the feelings most. The intellectual operations need sustained consecutiveness much, but the feelings by far the most. Inhabitiveness especially demands a continuous residence in place. Friendship needs to be consecutive in liking the same person instead of making and breaking a new friendship every day or hour. Parental love requires its aid; parents must continue to love their children until they are matured. Love, however, best illustrates this continuous necessity. All our motions, feelings, intellectual

operations, researches ; in fact, everything mental and physical demands this finishing element. What is worth doing at all is worth doing well, is but its instinctive action."

The Germans, some of whom devote a life-time to a single study, may generally be accounted to have this faculty fairly large. The English, Scotch and Welsh have a fair endowment ; the Irish have it rather less developed.

It is not at all a strong characteristic of the Americans, and it is generally somewhat small in the French.



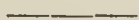
PADEREWSKI: THE WORLD-FAMOUS MUSICIAN.

Large, well-proportioned head, fine quality brain, mental faculties splendidly harmonising. A thinker, reasoner, leader of thought ; prolific of ideas, original, intuitive, refined, sympathetic, concentrative, persistent, thorough, dignified, affectionate. Circumference of head $23\frac{1}{4}$ ins. full. In 1903, when known only as a great pianist, I told him he was something more than a musical genius. He later became President of Poland.

CHAPTER XIX.

THE DOMESTIC FACULTIES.

INHABITIVENESS.



Inhabitiveness is the faculty which gives love of home and attachment to places, such as one's birthplace, and one's country, where we live or have lived, and the seat or corner we have been used to occupying in the home, places of worship or public meetings. Persons with large Inhabitiveness do not like to be disturbed from their old homestead, or favourite haunts : they change little from their regular everyday routine, and seldom take holidays to distant places. But should they do so, they generally prefer to go again and again to the same places that they have previously visited rather than to fresh localities. If of necessity they are obliged to travel, they are all the time desiring to have a settled place of abode and a home of their own. Forced emigration is very distressing to those having the faculty large.

It may generally be decided by observing their domestic associations whether persons can be accounted happy or discontented and miserable. Here the sweetest and most appealing pleasures are enjoyed that illumine and beautify life, and the embittering pains endured which sadden existence. The strength and well-being of a country is largely sustained, and its prospects advanced, when families are happily settled in permanent home life. It should, therefore be one of the first duties of governments to establish proper dwelling places and good homes for the people ; and to foster patriotism, embracing the love of home and country,

all of which make national life more attractive and secure.

Patriotism is primarily a characteristic of Inhabitiveness. A nomadic life and travelling are the least appealing of all interests to those having large Inhabitiveness. Persons having this faculty large, conjoined to Ideality, not only desire a home of their own, but also take great pride in furnishing and improving it, and strive to make home as beautiful, attractive, comfortable and happy as possible. When available, this home interest also extends to the cultivation of a garden, farm or park; and with Friendship large, it is especially pleasing to its possessors to have their friends come to see them, and participate in the pleasures of their homes and grounds. Add large Alimentiveness to this combination, and visitors may depend on a most hospitable spread of the best of fare, and a right royal welcome.

There are many house-proud women, whose great love of home is shown in the cleanliness with which they keep their homes, and the energy and pride they put into the scrubbing of floors, and polishing furniture and ornaments. The bright fireplaces, fire-irons and brasses in English country homes in the midlands and north, particularly on Saturday nights, are a joy to behold, enhancing the comfort and pleasure of all home-loving folk. This household brightness is a contrast to the dismal and dirty habitations one frequently sees in many places abroad, where the inhabitive faculty is not so strongly manifested.

There is character in the house and home life of individuals that is well worth the study. It is a great delight to me to see the interiors of country houses. During a visit to North Wales, a friend, knowing this, did me an appreciative service by taking me into the homes of some dozens of his friends and relatives. The Welsh are distinctly home-loving people, and these endearing domestic traits are seen in their homes. They are inherited characteristics, and the strong family ties are such that each succeeding

generation has the inborn desire to provide a homestead, however humble, to be retained in the family. One often sees in such homes heirlooms, family relics, antiques, and oaken furniture handed down from one generation to another ; and candlesticks and brass ornaments worn thin by being so constantly polished.

Persons with large Inhabitiveness are able to appreciate the sentiment expressed in the song : ‘ Be it ever so humble, there’s no place like home.’ If obliged to be away for long, they are liable to get homesick, and pine to return. What a touching wail of loneliness and home longing was that which came from John Howard Payne, the author of ‘ Home, Sweet Home.’ “ How often,” he said, “ have I been in the heart of Paris, Berlin, London, or some other city, and have heard persons singing or hand-organs playing ‘ Home, Sweet Home,’ without having a shilling to buy myself the next meal, or a place to lay my head. The world has literally sung my song until every heart is familiar with its melody, yet I have been a wanderer from my boyhood, and in my old age have to submit to humiliation for my bread.” No wonder he died a poor-broken-hearted and forlorn wanderer in a foreign land.

Persons possessing large Inhabitiveness, Locality, Acquisitiveness and the Perceptive faculties, may go to foreign countries for the purpose of bettering their position, to acquire knowledge, experience or wealth. Such are good colonists, and valuable in the building up and colonising of new countries, but their love of home causes a constant longing to return to their native land, which they sometimes do to spend the last days of their retirement. Love of home is a deep-rooted sentiment, appealing to affections, sacred in the minds of nations all over the world. Home is suggestive of the dearest spot on earth, the birthplace of all that is good, ennobling and exalting, consecrated to childhood and youth by the tenderest of memories. The truest happiness is ever found in the home, and the most

worthy and laudable education should be to make home happy.

Inhabitiveness is an innate faculty in human nature, and its instinctive clinging to the native haunts, domestic circles and family associations in those who have it large may be seen in every part of the inhabited world. Be it palace or cottage, Indian wigwam or Esquimo snow hut, Bedouin desert tent, Matabele kraal, or Irish cabin, it is all the same, however elaborately furnished, or devoid of domestic conveniences, if Inhabitiveness is large, any one of these domiciles constitutes the happiest place in the whole wide world, and one would not readily be changed for the other, whatever the advantages might be.

Having large Inhabitiveness myself, the sentiment greatly appeals to me. When a youth of eighteen, the thought of ever leaving my native village had never occurred to me. At the age of twenty my work and studies necessitated my leaving home, never, excepting for a few day's holiday occasionally, to return, and though my married life has been exceptionally happy, the longing attachment to my native village has never entirely left me. When travelling and rapidly passing varied homesteads and houses, I often experience a peculiar fascination in picturing in my mind what the inmates may be like ; be it a true sensing or not, this often affords me intense pleasure. I have lingered near the Bedouin tents on the edge of the sand dunes of the Sahara, and whilst not being able to converse with the occupants, have exchanged understanding glances, and peeped into the interiors of their storm-resisting, hair-canvassed tents which, away from the madding crowd, and environed in loneliness, constitute the happiest of homes of which they have experience.

Travelling towards Greece on another occasion, accompanying us was a young man, a Greek. He related to us that he left home as a youth, went to America, had worked exceedingly hard, and was then fairly well off, and returning

home to his mother and family, and the girl he loved. The joy that he experienced as we got nearer and nearer to his native village was delightful to see. He slept very little during the night, and when daylight dawned, he washed, changed into his best clothes, looked over and packed afresh his numerous gifts, counted the hours, and made endeavour to suppress his overwhelming home-loving emotion. He had brought money to take his mother and sweet-heart back with him, but he told us if he could only get employment at home, he would never go back. Oh ! the joy and gladness which awaited him. Nearly all the village had turned out to meet and welcome him, though many, as he told us, had almost grown out of recognition.

Gypsy life, living in caravans, and nomadic and tramp life have a peculiar attraction to many individuals ; as have also lives of adventurous travel and exploration, contrasting widely with those in whom the home-loving instinct predominates. Small Inhabitiveness chiefly accounts for this cosmopolitan, roving, adventurous, unsettled nature, and it is doubtless a good thing that there are some persons so constituted and sufficiently optimistic and enterprising as to embark on and particularly enjoy this free, untrammelled and uncertain course of life. Travelling has many pleasing and educative advantages which enlarge the imagination, and from the standpoint of practical knowledge and wide and varied experience is outside the confines of the confirmed home lover, who is hedged around with limitations innumerable. To the eagerly inquiring, observant mind, travelling affords an extensive, liberal education and experience, quite impossible in the limited range of one's native environment. It is the outcome of the efforts, enterprise and persistent intellectual associations and influence of travellers in other countries that we are so amply provided with all the useful products and many luxuries which are brought to us from all parts of the world. It is to foreign travellers that we owe our knowledge of the wealth and resources,

climatic conditions, and the manners and customs of the peoples of the world, much of which makes enthralling reading, as well as history, and brings us closer and closer to world civilisation and a better understanding of our fellows.

Some animals have the home instinct very large, particularly the cat, which will often remain in or near an empty house long after the family have removed ; but the dog, having a larger organ of Friendship than Inhabitiveness, is very careful not to be left behind when the family departs.

Those who have this faculty small or inactive take little or no interest in their homes. They are often of an unsettled and roving disposition. It is well that many people have this sentiment well-developed, especially mechanics and business people whose occupations necessitate their living in districts at or near their employments. If, however, everyone had the faculty large, we should have to forego many advantages which are brought about by thousands of people who travel, both in our own and other countries, such as commercial people, sailors, missionaries, ambassadors, and explorers, in the interest of national and business affairs.

Inhabitiveness is located in the middle of the back head, above Philoprogenitiveness. The function of the brain in the region between Philoprogenitiveness and Self-esteem was very much questioned by the earlier investigators. Dr. Gall noticed that certain animals, such as the goat, chamois, eagle, etc., whose crania exhibited considerable development in this part, had a disposition to love hills and heights, and dwell in high places. The circumstance was considered by him to denote a peculiar manifestation of Self-esteem. Dr. Spurzheim's observations led him to conclude that this was the seat of a propensity which he named Inhabitiveness, whilst Mr. George Combe believed it to be the seat of a faculty he called Concentrativeness, which Dr. Spurzheim did not admit. Dr. Vimont contended

that both these organs existed in this particular part, and that Concentrativeness was located immediately above Philoprogenitiveness, and Inhabitiveness above Concentrativeness. The earlier American phrenologists took on the responsibility of reversing these locations, without detailed explanation, placing Inhabitiveness below Concentrativeness. This rectification is more in harmony with the grouping of the faculties, and further observations fully confirm this conclusion. On another page, dealing with the History of the Discovery of Continuity, I have gone more fully into the location of Inhabitiveness and Continuity.

To cultivate Inhabitiveness when detrimentally weak, avoid needless and unnecessary travelling, stay more at home, settle down and be more contented with home life and own fireside. Develop interest in homely associations, and the country wherein the home is made, and be more patriotic.

Should Inhabitiveness be so large as to need restraining, an effort should be made to get out and about more. Travel if there is reason to think that it would be beneficial. There are places well worth seeing, and it may be good for health, business prospects, and broadening the mental outlook.

The following lines, quoted as nearly as I can remember them, have some bearing on this faculty. They were printed under a picture depicting an old man sitting in front of a tent mending chair bottoms. I saw it in the home of an elderly widow lady where I was lodging.

A six foot tent's where I was born,
 A six foot tent I paired in ;
 With no more room for a three-legged stool,
 Much more a high-backed chair in.

But all things for some good is sent,
 Best known by Him as sends 'em ;
 And I conclude that chairs were meant,
 To find 'em bread as mends 'em.

PHILOPROGENITIVENESS.

At a very early period of his observations, Dr. Gall was attracted by a peculiar and very regular protuberance at the back part of the heads of females. He also found a similar projection in the heads of children, and the skulls of monkeys. Whilst fully convinced that the large mass of brain in this situation must perform some important part in the animal economy, yet all his efforts during a period of five years to detect its function were unsuccessful. In the course of his lectures he was in the habit of speaking of his difficulty relative to this protuberance, when it suddenly occurred to him in the midst of one of his lectures that monkeys were extremely fond of their young. Impatient to put his conclusion to the test by a comparison of all the male with the female skulls in his extensive collection, he begged his hearers to go away and leave him to his researches, which fully confirmed this striking idea from the fact that the protuberance was in close proximity to that of the instinct of propagation. After making extensive comparisons, and appealing to observation, Dr. Gall regarded this organ as established. He called it Love of Offspring. Dr. Spurzheim named it Philoprogenitiveness.

The primary function of this faculty gives a desire for, attachment to, and love of one's own offspring, and of children generally. It is concerned in the helplessness of infancy, the weakness and inexperience of childhood. It manifests itself in parental tenderness and affection, and imparts fondness and interest generally for objects young, feeble, helpless ; pets and animals, growing things and nature. It is the motherly instinct, and those possessing it extraordinarily large, experience an impelling desire to mother, nurse, guardian or take care of something, if only a pet canary, cat or dog, should babies or children not be available.

Many animals that are by nature timid, assume a bold and fearless attitude when their young are in danger or

assailed ; whilst the most ferocious possess a playful disposition and tenderness for their offspring, which elicits admiration. The affectionate solicitude of the lioness and tigress for their cubs has doubtless often turned the hunter from his deadly purpose. The eagle will fight with desperate fierceness against the attempts of man to approach her haunts when she has a brood ; and the intense agitation of the domestic fowl is in constant evidence when her unsuspecting chicks are too venturesome or in danger.

This faculty is productive of sympathy only for the young, not that more widely comprehending and philanthropic sympathy arising from Benevolence ; yet a person may be exceedingly benevolent, generous-minded and sympathetic, but have little or no love for children or animals. Neither does Friendship produce the child-loving feeling ; nor does it arise from Conscientiousness or Veneration, though when strongly developed these faculties have their own characteristic influence on the manifestation of Philoprogenitiveness. Conjoined to large Friendship and Veneration, the children of friends will mostly be regarded ; with large Conscientiousness, the safeguarding and specific interest in the young will be accounted a bounden duty ; with large Benevolence, great sympathy and good-nature are almost indiscriminately bestowed upon the young. It may then be productive of a true spirit of philanthropy. Institutions such as the Barnardo Homes, The Royal Society for the Prevention of Cruelty to Animals, The National Society for the Prevention of Cruelty to Children, The Zoological Gardens, veterinary services, and homes for cats and dogs, are established and maintained chiefly on the urge and manifestation of this faculty.

This sentiment is one of the strongest of the social affections, and while it is always pleasing to observe its active manifestation in the male sex, throughout all Nature it is the predominating faculty in the female. In examining human and animal skulls, the relative development of

Philoprogenitiveness and Amativeness usually provides one of the best indications for ascertaining whether the skull is that of a male or a female. Dr. Gall records that he examined with all the attention possible the skulls of birds and animals, from the shrew mouse to the elephant, and found throughout that the part of the brain above the occipital protuberance was larger in females than males. He claimed that on presentation to him of the fresh brains of two adult animals of any species, one male and one female, he could distinguish the sexes, the cerebellum being larger in the male, whilst the cerebellum was smaller and the posterior lobes larger in the female. Dr. Gall further states :

“ In many species, the male has little or no love for the young, such as the bull, horse, stag, wild bear, dog, cockerel, etc. . . . In other species the male and female equally love their young, and take care of them in common. This particularly takes place in those where Nature has established a marriage as durable as life ; for example in the fox, wolf, marten, pole-cat ; in almost all birds, such as the stork, swan, swallow, blackbird, nightingale, etc.”

The organ is located on the mesial line of the head, just above the middle part of the cerebellum, adjacent to the occipital protuberance of the skull, and when large gives considerable prominence to the back of the head. Referring to this organ, and that of Amativeness, Gall says : “ I had not the least presentiment that I should discover the seats of these two instincts in the brain ; and yet, is there anything more natural than to find that instinct of propagation connected with the most essential cerebral part ; and placed immediately after the *medulla spinalis* ? What can be more consistent than to see ranged immediately above the organ of propagation, the organ of that instinct which is devoted to the preservation of that which it engenders ? ”

Were it not for this faculty, many helpless children and unprotected animals would die from neglect, and all forms

of life would inevitably perish. Out of twenty-nine women who had committed infanticide that Drs. Gall and Spurzheim had occasion to examine, the organ of the love of offspring was very feebly developed in twenty-five. This organ is large in negresses, and the crime of infanticide is practically unknown to them.

Unmarried persons possessing large Philoprogenitiveness will often take an intense interest in other people's children, sometimes adopting children and caring for them as if they were their own, and the fondness which many single women, and also married women who have no children, sometimes bestow on animals and pets, originates in this faculty.

Children often have this faculty very actively developed, which is shown in the pleasureable delight they take in fondling animals. Boys display their fondness and interest in petting and rearing animals. In girls it is shown in their enthusiastic devotion to the love of dolls, which they dress and undress, teach, instruct, hush to sleep, and attend to with as much zest and care as if they were real babies.

Children readily realise its reciprocal action, and are drawn by strong feelings of affection and appreciation towards persons endowed with large Philoprogenitiveness. Animals also quickly recognise its manifestation.

The tenderness and devotion engendered in parents by this faculty is deepened and often extended through mature years, if the object of it be deformed or a sufferer, either mentally or physically ; and illness or misfortune assailing their weakly offspring is very distressing to them. Combe says : " Mothers dote most on their infants and feeblest children. Hence the youngest is generally the favourite, unless one older is sickly."

Large Cautiousness associated with this faculty frequently causes parents fearful anxiety and worry, particularly when children are away or out of sight. Even selfishness is apt sometimes to attend its action. It is related of a

woman being in a state of distraction when a rumour of drowning caused her to suspect that her little boy had fallen into the harbour, but her mind was entirely relieved when she found it was the Royal George that had gone down with hundreds of fellow-creatures on board, and she knew that her own little Tommy was safe ; this to her made all the difference. Her maternal feelings were so overjoyed that her Benevolence, which at another time might have deeply felt the dreadful catastrophe, was for the time being rendered entirely inoperative.

A good development of Philoprogenitiveness is essential to the successful teacher of children, also the children's nurse and is invariably large in all persons who have the natural mental qualifications adapting them to engage in educational pursuits, the management of scholastic seminaries, and other institutional work, in which the upbringing, training, education, health and care of the young are of primary importance. Animal tamers and trainers, and every class of breeder need to have the faculty large ; also naturalists ; and it is useful, in fact, quite an essential factor in the farmer, gardener and agriculturist, seeing that they take cognisance of, and are greatly stimulated by the cultivation and observation of all things needing attention and protection in their growing stages. It also gives interest in the study of natural history, animal and insect life, and combined with large Ideality it intensifies the love for growing things, flowers, foliage, etc. It corresponds with the springtime in Nature—the sowing, planting, nurturing and fostering of young life. Phrenologists should always be cognisant of its application, not only to human and animal life, but also to floral, vegetable, horticultural and field life. Its interest also extends to afforestation and plantation.

Woodman, spare that tree, is the cry of this faculty. Those having Philoprogenitiveness large hate to see the ruthless cutting down of trees ; and to see or hear of woodlands

and forests ablaze is a great grief to them. In my youth I knew a clergyman who had this faculty large. He became the owner of a large farm. His love of trees was well-known. He commenced to nurture, train and erect guards around every promising sapling on his estate, dug in firs on the hillsides, made plantations and planted trees in groups by the running brooks and ponds ; and in a few years fallow fields and meadow land were converted into a delightful park, a great pride to himself, and an added pleasure to the neighbourhood. Large Inhabitiveness and Ideality associated with this faculty delights in beautiful old homesteads, surrounded with garden, trees and flowers.

There are difficulties and responsibilities in bringing up children, and the correct manner in which they should be trained and guided. Severity in the correction of children renders headstrong characters obstinate and perverse, nervous characters timid, evasive, deceitful, and sometimes broken-spirited and discouraged. On the other hand, too much praise tends to develop egotistical, self-satisfied characteristics, and detracts from the desire for further improvement ; while absence of commendation and encouragement destroys confidence and stifles ambition, which should act as an incentive to improvement and success. From infancy onward no other reason should be needed for doing right than because it is right, and it is the duty of parents and teachers to instill sense of duty, integrity and right principles into youthful minds. In after life, men and women retain vivid impressions of childhood's training. In the quest of needful study, amusements may sometimes have to be limited, pleasures curtailed, and appetites restrained for the sake of health and the full unfoldment of the mental powers. At the same time children need a sufficiency of healthful physical exercise, both outdoors in the open air, as well as indoors. Running about and playing in the open air is undoubtedly one of the best exercises,

and when this is not available, they should be allowed plenty of range for the exercise of their growing limbs indoors.

Most children are inquisitive, and their desire for more extended knowledge should be encouraged rather than repressed. The instruction of children should be such as to animate the feelings, inspire their minds with goodness and lofty ideas, and to discipline and harmoniously develop the mentality. Whilst it is quite right to disparage the spoiling and pampering of children, the other extreme—harshness, should be avoided. Children are usually great imitators, and aptly learn by example. Hence if we wish them to grow up kind, gentle, affectionate, upright and sincere, these traits must be habitually displayed in their elders and teachers. Perpetual chastising, scolding and threatening tend to make children callous, hard, obdurate, resistive. Children's wills should be trained and rightly directed, but never broken. Firmness, which is productive of will, gives perseverance, stability, and the right sort of determination necessary for future success, if properly directed; hence kindness and gentleness combined with firmness should be adopted in controlling and managing children, not anger.

Imitation being an active faculty in childhood, the child naturally tends to model itself on those around it, and especially imitates what is most noble and striking in others. Good advice may carry with it weight, and be convincing, but it needs also the accompaniment of good example; and young people should be surrounded with an abundance of literature containing the best ethical, moral and intellectual teaching, and such as stimulates observation, and a love of the good and beautiful.

The active brains of precocious children should be carefully dealt with. In the first few years of life, the physical health should be the primary consideration, and the mental faculties should be permitted gradually to increase in strength by means of exercise suitable to the

tender years of childhood. Mentally quick, bright, intellectually apt children are often encouraged to study beyond their strength, with disastrous results ; whilst large-brained, more capable, but dull children, who naturally mature later on in life, are relegated to the dunce's corner, often misunderstood, buffeted about, and regarded as mentally incapable ; yet there is frequently more hope for the latter than for the precocious child. Phrenology reveals the reasons of these extreme differences of disposition, character and ability.

When this faculty is small, there is a tendency to dislike children, an aversion to taking any responsibility with regard to them, to be inconsiderate and negligent of their welfare, impatient, and liable to cruelty towards children and animals.

To cultivate this faculty when detrimentally small, interest should be taken in young, helpless creatures—children, animals and pets. Fondle, caress, be kind, indulgent and affectionate towards children ; play with them, endeavour to appreciate their fascinating ways ; and those not having children of their own should adopt others. Kindness should also be shown to animals. It is well to remember having one's-self been young, helpless and dependent on others. Interest should also be taken in natural history, and the exhilarating delight of growing things in fields and gardens, all of which stimulate the development of this faculty.

When needing to be restrained, avoid humouring and over indulgence, and of thinking one's own children so much superior to other's. Be less anxious about them when away, and in case of bereavement, try not to grieve so much, and for the time remove everything reminiscent of the loss. Seek a change of association, and more fully occupy the mind with other interests ; and whilst being watchful of children's welfare, be determined to make them a less anxious concern.

An excessive development of Philoprogenitiveness tends to over indulgence and spoiling of children. It is productive of an inordinate solicitude and anxiety concerning their welfare, and perpetual petting and fondling of animals. Associated with large Tune it inspires an appreciation of lullabies.

LATENT PHILOPROGENITIVENESS.

It sometimes happens that persons may have a large phrenological organ that is for the time being inoperative, suppressed, or latent in manifestation, not only in regard to Philoprogenitiveness, but other faculties. The following is of particular interest. A clergyman, wishing to have a consultation with me, said he had been to another phrenologist, who told him things quite reverse of his character. "I was told," he said, "that I was fond of children. but as a matter-of-fact, I dislike children. I have been married over twenty years, and I frequently thank God that we have no children. It seems to me a special dispensation that hating children as I do, we have none." "But the other phrenologist was quite right," I said. "It is incorrect for you to conclude that you dislike children. Seeing that you are highly strung and nervy, and cannot bear noises and disturbances, it may be an advantage that you yourself are not a father, but that does not alter the fact that you possess large Philoprogenitiveness, which shows in the formation of your head, and which should give you a liking for children, and had you had children of your own, you would in all probability have developed considerable love for and interest in them." He was quite surprised at this statement, and like a flash his mind went back into past recollection, and as quickly he said: "It is possible that you are right, and I am wrong. I am at this moment reminded of my first curacy at Brighton, after leaving Oxford, when you examined my head thirty-four years ago. You told me that I was fond of children, and I denied it. Amongst

other duties in connection with my curacy, I had the organising of Children's Welfare, which I concluded would be the undoing of me, because of my inability to be appreciative of children ; but I remember I soon got to be quite fond of them, and could get them to do almost anything I wished. It is possible that after all you are right." This is clearly a case of suppressed manifestation, which might occur in respect to any other mental faculty, and sometimes be puzzling to amateur phrenologists.



Boyhood home of JOHN HOWARD PAYNE, author of
"Home, Sweet Home," Easthampton, Mass.

CHAPTER XX.

FRIENDSHIP.

THE SOCIAL AND COMPANIONABLE FACULTY.

Friendship is the only thing in the world concerning the usefulness of which all men are agreed. —Cicero.

Man is eminently a social being ; his circumstances make him so ; and when he deviates from the demands of his circumstances, and adopts an unsocial attitude, he places himself at a disadvantage. It is a grand ordering of Providence, since nearly all the affairs of life depend so much on mutual help and association, that man is endowed with a faculty of Friendship. It would be impossible to carry out advantageously all the multifarious obligatory duties, responsibilities, and other economic concerns of life, requiring the combined efforts of many minds and constitutions, without friendship.

The essential qualities of true friendship are constancy and fidelity, an amiable, kind, generous-minded, and good-hearted disposition ; without these mental attributes, there is little in friendship that is of value, or worthy of reciprocation. To be true and lasting, friendship should be based on the higher sentiments, and be held sacredly as an inestimable personal treasure. Real fidelity may be rare, but it exists in those who possess large friendship and the higher spiritual and moral sentiments. Its function is to give companionable attachment, sociability, love of company and society, a ready aptitude for making friends, and a liking to entertain company.

Friendship readily recognises the co-operative principle, and is the main quality which affiliates and binds individuals together, and disposes them to form into communities, associations, societies, sects, and to establish governments and laws for the regulation, benefit, and maintenance of these communities, sects, etc., and by this combined association each one, according to his abilities, is capable of augmenting the happiness of his neighbours and himself. Were it not for friendship, man would wander about alone, destitute of all the advantages derived from human associations and verbal expression. Freemasonry, oddfellowship, and all like societies, as well as partnerships, neighbourliness, clanship, tribes, are the product of Friendship. It is this faculty that makes man a gregarious animal. Even various species of the brute creation instinctively seem to realise the need of combined association, and so congregate into herds, shoals, and bodies as a means of mutual help and self-protection, to combat or ward off their enemies or to seek their prey. For similar reasons, for higher purposes, and to obtain more numerous and greater mutual advantages, man needs to associate with his fellows. Without some such controlling capacity, the strong would prey upon the weak, injustice would constantly be permitted, and law and order, so beneficial to the welfare of society, would have a very slender foundation.

Friendship in its desire to congregate, is, and has been, a great factor in civilising the world ; the more people mix with each other, the more friendly and humane do they become ; the more does knowledge spread, and the more chances have they of attaining human perfection, and of deriving a larger share of advantages from all that the world produces. Human progress would almost be nil, and the plentifulness of many things which add to human comfort, and which make life more pleasurable and happy, would be very limited were it not for extensive friendly association with one another.

Great are the advantages to be derived from friendly intercourse and association ; such have helped on the progress of science, art, literature, religion, and have enhanced the commercial interests carried on internationally throughout the world ; have helped in dispersing prejudice and suspicion, and in perfecting many social systems. Friendship is a great factor in preserving peace, for while nations are on friendly terms, there is no desire or need for war.

It must be acknowledged that associations do exist advancing the interests of a few only, prompted by individuals of selfish motives, but if all persons recognised the bonds of common brotherhood, and each sought in a friendly way the welfare of others while seeking his own, this would not be. Seeing that man is so dependent upon his fellows, that little progress would be made, that ignorance and suspicion would reign, that much happiness and many of the comforts and pleasures of life would have to be sacrificed were it not for friendly associations, it becomes a bounden duty that everyone should cultivate a good degree of Friendship.

It is good to have the companionship of kindred minds. We cannot work and live alone successfully ; we need the assistance, help, influence and encouragement of our fellow beings. The hermit who secludes himself from the world, shutting out every social influence, materially curtails his happiness and enjoyment of life. Solitude and loneliness are unfavourable to progress, and those who have been tardy of making friends in their early and middle life, generally come to realise the irreparable mistake they have made. Excessive friendship sometimes involves persons in serious trouble, though often it is better to take the risk. The lonely, limited lives which many experience as they advance in years, because they would not associate with others, is often pitiable. It is true that through the manifestation of this faculty the idle may have undesirable associations, voluptuous companions, designing confederates,

and wicked accomplices; but then, if reasonable common sense is exercised in the selection of friends, the more friends a person has, the greater is his assurance of happiness and capacity for usefulness. The lack and loss of friends is a tragedy of very many people's lives, but, as like draws like, so the old book tells us; "He who would have friends must show himself friendly." The punishment which prisoners most hate is solitude and isolation, and yet many people impose these penalties on themselves by shunning society and the companionship of their fellow beings.

Friendship is essential to success in almost all kinds of business; it secures customers for the merchant, clients for the lawyer, patients for the physician, patrons for the teacher, hearers for the preacher, work for the mechanic, markets for the farmer and trader, votes for the politician. We are all interdependent upon one another, and should be appreciative of the good things bestowed upon us; and which accrue from the intelligence, energies, abilities, and enterprise of our fellows. We can ill afford to be unfriendly towards even the lowliest amongst us, since we never know when we may need services which possibly they alone can render us.

In nearly all businesses and everyday associations, friendship is a valuable asset. When not in excess it enhances the success of everyone. A person displaying a warmhearted, friendly, affable manner, naturally meets with a much larger share of business patronage than would a grumpy unsocial individual. Unless obliged, who would go again to be served by a cold, indifferent, disinterested shopman. One can tell directly when a person wants to strike a bargain with you simply to gain a self-interested business advantage, and when one desires to serve you in a business way from a feeling of friendliness and mutual help and benefit. Business people who want to get on cannot afford to be cold, distant and unfriendly towards their customers.

There are differences in the manifestation of friendship. That shown in convivial association, song and revel, the toasting of honoured guests, drinking of healths, and laughter and cheering which pervade the festivities of an evening's enjoyment, is not necessarily indicative of true friendship. A quiet, sincere demeanour may be more eloquent testimony ; still waters run deep, and it is not always the gay and openly expressive manifestation of friendship that is purest and strongest. Very large Friendship produces extreme regret at the loss of friends, or their continued absence.

Whilst travelling through a number of remote villages near Cordova, Spain, I was struck with the clannishness of many of the rural inhabitants. In these isolated places the peasants' lives are hard, bare, laborious, entirely lacking such social attractions as picture houses, places of amusement and entertainment, with little to cheer and brighten their daily routine ; but I concluded that there must be great devotional affection existing between people bonded together under such limitations and dearth of comfort. At one station we had a remarkable demonstration of the friendship, love and affection of these isolated villagers. A young woman, plain of features, but evidently much loved for her personal worth and goodness, was leaving the locality, possibly going to service in one of the big towns or cities, and a crowd of women, children and men had gathered on the station platform to see her off. In our country, hearty hand-shaking and cheering would, in most instances, have attended such a parting, but not so here. The scene was pathetic ; the disconsolate relatives and friends alike, overcome with grief and emotion, delayed the separation as long as possible, tears were in the eyes of nearly everyone present, including many looking on from the railway carriage windows. Her friends clung around her, she was kissed again and again, and the kindly station-master, doubtless realising the poignancy of the gathering,

held up the train a considerable time in order that the solemnity of the parting might be duly regarded.

Friendship when fully developed in the character, besides giving attachment to individuals, creates a warm and affectionate disposition, and helpful interchange of thought, feeling and sentiment. This faculty is also the basis for the formation of all societies, and without it there would be a curtailment in the distribution and use of most things which are essential to man's needs. Minus this quality there would be no incentive to the establishment of communities, and the many different societies and brotherhoods which band human beings together in the formation of causes productive of common good. Nations are constantly at war because of a lack of understanding of each other's languages, aims, ambitions and desires. If friendship with other nations was more largely encouraged, wars would cease, and seeing that individuals as well as nations are so personally obligated and interdependent one upon the other, it is of the greatest importance that the sentiment of friendship should be extended and developed by all who have their nation's true welfare at heart. Its cultivation is effected by associating freely with those around us, going into society, travelling in other countries, making one's self as sociable and companionable as possible, interesting one's self in others' welfare, not being too exclusive or fastidious in regard to associations, and keeping the mind open to all social influences.

Friendship, acting purely without much influence from other organs, gives a ready disposition to form associations and love of company without much regard to the choice of it. It gives warmth and vigour to the social nature ; an ardent, sociable disposition ; is easily allured ; capable of considerable attachment, and of acting in a manner which wins the confidence, and secures the interests of others. This faculty is often delightfully expressed in children who affectionately lay their heads together and so

lovingly embrace each other. Persons in whom it is small are incapable of profound and lasting friendship. The out of sight out of mind feeling indicates weak and indifferent friendship. To live as an anchorite is to suppress its development.

Although Friendship frequently acts largely with Benevolence and other faculties, as Approbativeness and Agreeableness, producing a generous, obliging, affable, suave, adaptable nature, a person can, however, be very benevolent without being at all friendly, and vice versa ; but a person's benevolence is doubly effective when manifested conjointly with large active Friendship. A person with large Benevolence and Conscientiousness, when exercising generosity, gives simply as a matter of duty, or from the promptings of Benevolence alone, without regard to whom they bestow their sympathies or charity. While persons with large Friendship and small Benevolence may associate most intimately with friends and companions for years without actually offering or thinking to do them favours involving acts of benevolence. They are, however, peculiarly susceptible to other's influences, and are thus liable to allow themselves to become involved in their friend's concerns ; though when this is so, should Acquisitiveness be large, they will require a full return, with interest, for favours bestowed.

Such persons usually associate with others for no other object than for the mere sake of association ; yet unless Benevolence is very small and Acquisitiveness very large, Friendship greatly prompts the other faculties to act favourably, considerately, and with unselfish interest towards companions and associates. Its best manifestations are when acting conjointly with Benevolence and Conscientiousness, when it gives sense of justice and duty towards fellows, and a generous, sympathetic, unselfish interest in the welfare of friends and humanity, and with a well developed intellect, it perceives the good accruing to self and others in the combined efforts of association.

Friendship is an innate faculty, not confined to man alone ; many animals likewise possess it. The dog especially manifests it. Its organ is located in close proximity to the other social and domestic organs in the occipital lobes of the brain, on either side of Inhabitiveness, immediately above Conjugality, and external to Philoprogenitiveness ; adjoining, but higher than Combaticiveness, and behind and below Cautiousness and Approbativeness, all of which organs are capable of acting in conjunction with Friendship with peculiar interest and effect.

Relative to this faculty, Dr. Gall says “ He who feels friendship lives for friends, and is happy only in their society ; they are his greatest good ; he is ever ready to do and sacrifice for them, and expects them to make sacrifices for him. Their happiness and sorrows are his, and his theirs, and he is incapable of feeling envious or malignant towards them. How happy is that family who at table and in the social circle reciprocate this sacred feeling ; masters, subordinates, and domestics, making the happiness of each other their chief business.”

Dr. Gall was led to the discovery of this organ from examining the head of a lady at Vienna who was looked upon as a model of friendship. She had suffered many changes of fortune, had been alternately rich and poor, yet always deeply attached to her former friends. He was requested to mould for his collection the head of this lady, which he did, more from a wish to oblige than in the expectation of making a discovery, but on examining the head he observed two decided prominences on each side, and a little above the organ of Philoprogenitiveness. Never before having noticed projections in this region, the circumstance gave rise to reflection, and the idea naturally presented itself that the disposition to attachment might be connected with this part of the brain. This inference acquired greater probability from the fact that it was in the immediate neighbourhood of Amativeness and Philoprogenitiveness, and that the three feelings have obviously some analogy

to each other. He then procured all possible information concerning the lady, and further observations confirmed his investigations. The organ has been satisfactorily established after further observations of Dr. Spurzheim, Mr. George Combe and other investigators. Dr. Gall called it the organ of Friendship or Attachment, Dr. Spurzheim named it Adhesiveness, but it is now more generally known as Friendship, the name Dr. Gall first gave to it.

A good amount of Friendship is very desirable, and of widespread advantage, though too much frequently proves to be a bane to its possessor, when not controlled by intelligence, judgment and discretion. When small, and requiring to be cultivated, associate freely with friends, company and society ; be less exclusive and distant ; consider how very much each individual is obligated to his fellows, and try to realise that it becomes a bounden duty to show respect and consideration towards others, and lend a helping hand when possible. We never know how soon we may be under another's obligation ; even the veriest stranger may have it in his power sometime or other to render us the greatest service ; thus friendship's ties should not be underrated, nor should we lightly alienate a friend. Of all human belongings, it is one of the most precious. The story of Ruth and Naomi is an illustration of this faculty in its highest manifestation. There must be an affinity between each other, and mutual attraction where friendship really exists. One test of friendship is silence without wearying of one another's company. Maeterlinck says :—" We do not know each other yet, we have not dared to be silent together."

Friendship, when too large, is as much an evil as when too small, and especially when acting with very large Approbativeness, Amativeness, Self-esteem, Hope, Sublimity and small Acquisitiveness. Persons of such development are reckless and improvident, too easily led by flattery,

the allurements and evils of fast company and society, and by gaudy and extravagant display. Excessive Friendship has brought disgrace and ruin upon many an otherwise good character. It causes its possessors to seek company simply for the sake of being in it, whereby their time is wasted, and they become a natural prey to the dishonest, tricky, unscrupulous and vicious, who may take advantage of, and lure and involve them in all sorts of obligatory concerns, ruinous to them financially, morally and socially.

Persons in whom Friendship is too large, and especially young people, should be careful in making and choosing friends ; engage in some permanent, useful work, which will occupy their leisure time, and keep them out of undesirable company, and not allow themselves to be influenced so much by others ; trust people less, be guarded against the allurements of false friends, and the persuasive influences which seeming friends and unscrupulous and vicious persons are liable to exercise over them.

QUAKER FRIENDSHIP.

Quakers combine with their friendship a high sense of sympathy, truth and integrity. As I come of Quaker parents and grand-parents on both sides, Quaker principles are strongly inherent in my mentality, so much so that I have long since come to the conclusion that there is nobody on earth worth falling out with ; and if Quaker principles more strongly prevailed, the world would know no war.

As there are some who may not know of the Great Peace Treaty between the Quakers and the American Indians, I should like to refer them to the Story of Quakerism by Elizabeth Braithwaite Emmott, a perusal of which should further stimulate our efforts towards the furtherance of peace and nation-wide friendship.

William Penn, the founder of Pennsylvania, was born near the Tower of London, in 1644. He was the son of

Admiral Sir William Penn, one of England's great sea captains, who also served under Cromwell. The family moved to Wanstead, Essex, and later to Macroon Castle, Ireland. Admiral Penn, a wealthy man, left all his property to his son William. It comprised land in England, his estate in Ireland, and £15,000, regarded as a large sum in those days, which was owed to him by the government.

William Penn had for many years taken a great interest in emigration to America ; and had acted as trustee for the territory of West New Jersey. For the government to pay back the money was out of the question, so instead of the money he asked that this tract of unoccupied land should be given him. The request was at last granted. This territory, on the north of the Catholic province of Maryland, stretching across Allegheny to the banks of the Ohio on the west, and to the shores of Lake Erie on the north, was covered with forests and extensive prairies. The winters were severe, and as yet very few Europeans thought the land was worth settling upon, although it formed a grand hunting ground for numerous tribes of Indians.

Penn proposed to call this territory Sylvania, because of its magnificent forests. The King, who had long known and appreciated the new owner's character, insisted on adding Penn, so it was called Penn-sylvania—Forest Land of Penn ; but having no sympathy with his peaceful views, introduced a clause into the Charter empowering him to make war upon the Indians or savages as he called them.

When it was known that Penn had resolved to build no forts, and neither cannon nor soldier would be employed to defend his new country, many people prophesied that all the settlements would soon be demolished by the Indians ; and, what could they expect in settling amongst fierce and blood-thirsty savages but to be tomahawked and scalped, every man, woman and child of them !

But William Penn was full of hope. God had placed the land in his keeping, and He would bless it and make it the seed of a great nation.

Penn sent his cousin, Colonel Markham, with others to take possession in his name, and to explain to the Indians that the new governor was coming with no arms, and in a friendly spirit to buy the lands from them as white men buy from one another.

At the first assembly after his arrival, which was largely attended by the natives, there was little talk, and much work. The Constitution was adopted with but little alteration; twenty-one new laws being added. Absolute liberty was given each man to worship God according to his own conscience. Every twelve-year old child, rich or poor, was to be taught some useful trade. Prisons were to be made houses of industry and education; and punishment by death, inflicted in England for more than two hundred crimes, was abolished, except in cases of murder or treason.

The 'Holy Experiment' was not only to be a test as to whether a government could prosper, which allowed religious liberty, and such a large share of power and freedom to the people as was given by the Constitution of Pennsylvania; but it was also an attempt to prove to the world that justice and kindness are far surer safeguards than armies or navies, or strong fortifications. William Penn determined to try this plan with the Indian tribes.

A kindly welcome was given the great Englishman, whom they called Onas, the Indian word for pen. He obtained friendly intercourse with their chiefs, talked and walked with them unarmed in the forests, joined them in their feasts, eating their roasted acorns and hominy, sat with them round their camp fires at night, watched them in their games and dances, and joined them in their athletic sports.

On the appointed day for proclaiming the treaty, William Penn, with a small band of Friends, met the chief

Indian, Taminent, who approached with his warriors, all armed, and dressed in their picturesque forest costumes, their bright feathers glistening in the sunshine, and their bodies painted in brilliant colours. William Penn received them with affability and dignity. Then the Sachems retired to consider the answer. Taminent, their great chief, then came forward and placed on his own head a chaplet, into which was twisted a small horn, the symbol of his authority ; and a sign that the spot was sacred, and everyone present was safe from harm. All the Indians then threw down their arms, and having arranged themselves around, Penn spoke to them in their own language, telling them of the Great Spirit who ruled the heavens, to which good men go after death ; that He was the Father of all men, and wished His children to live together as brothers in peace. Penn chose to name this first meeting place Philadelphia—"The City of Brotherly Love."

The spirit of William Penn passed from earthly life on the 30th July, 1718, when great sorrow was shown by the Indians. From year to year the Indian chiefs assembled near the place of their first meeting, and spread out the parchment containing the words of the great Onas, which they repeated over and over again ; his memory was held in great veneration by them and their descendants, and they treated all white men more kindly for his sake.

It was not until five years after his death that a white man murdered the first red man that was ever killed in Pennsylvania ; but such was the influence of noble example that the Indians, who were usually noted for their revengeful spirit, prayed that the murderer's life might be spared, which request was granted.

The historian Bancroft records the memorable fact that whilst every other colony in the New World was visited by the horrors of Indian warfare, and even Pennsylvania did not escape after the Friends were out-voted and the colonists began to arm themselves ; yet not a drop of

Quaker blood was ever shed by a red man in Pennsylvania, and to be a follower of the Onas was at all times a passport to their protection and hospitality.

What a teachable, exemplary lesson of the effects of intellectual arbitration, reasonableness—Peace and Goodwill—should this be to all men and nations, during these dread days of world-wide soldier-making and the mad race in armaments.



CHANGES FROM INFANCY TO MATURITY.

These outlines represent the usual form and gradual growth of head at the ages of seven days, seven months, seven years, and fifty years. In infancy the larger dimensions are upwards and backwards from the opening of the ears, indicating the development of organs productive of energy, domestic loves, and infantile exertion. As the brain matures, it will be seen that the backhead has given place to the larger development of the frontal and tophead; showing larger intellectual and moral organs. With increasing age the tendency still favours expansion forward and upward, which is consistent with the cultivation of the intellectual and moral faculties. The process is rapid at first; slower as age advances.

CHAPTER XXI.

THE MATRIMONIAL FACULTIES.

CONJUGALITY.

There is no faculty of the mind which tends more to foster happy homes and family life than that of Conjugality. When the heads of the family are devoted in affection, and faithful in their loves, a sunny radiance shines over the whole domestic circle. This is a splendid foundation upon which the social faculties as a group may build. With the ascendancy of this one faculty comes the intertwining of many helpful forces for the general good.

There is no more effective teaching than exemplary conduct, and parents should ever bear in mind that they are to be, at least in a considerable degree, the children's ideals. If they are in any way unfaithful one to the other, a dark shadow is cast over the whole of the household, or if their affection is cold and lifeless, it creates false ideas of love in the coming generation, and turns what should be a realm of harmony into a world of apathy or discord.

Conjugality is the pairing and marriage instinct, giving constancy of affection and the desire to marry. It is productive of an ardent adherence to one single object of affectionate devotion ; oneness of conjugal love, and monogamous sexual relationship. It gives the disposition to chose an exclusive matrimonial mate, reciprocate the love of one in matrimonial union, and remain constant for life to the one selected. When large it endows persons with sincerity of affection, faithfulness to marriage vows, constant attachment in married life ; and by exemplary conduct and

trustworthiness, it ever proclaims the advantages, utility and joy of amicable matrimonial partnership. Excess is shown in inordinate conjugal attachment; jealousy, and envy towards love rivals. When weak, there is inconstancy and indifference regarding love affairs, fickleness, faithlessness, apathy, and disregard of marriage ties.

Conjugalility is located in the lower occipital lobes immediately above Amativeness, and on each side and slightly lower than Philoprogenitiveness.

Seeing that the solidity of society largely rests upon the orderly restraint and industrious lives of conscientious parents, care is needed in regard to conjugal selection. There should be health of mind as well as of body, a sympathetic harmony in character, ideas and general mental tendencies, although not a sameness. When people become conjugally attached, without duly considering these matters, they greatly prejudice their chances of future happiness. Men who are keen, tactful and resourceful in all else that concerns them, often show a deplorable lack of judgment and common-sense in the selection of their wives, and present-day women are making it very difficult for men to amicably respond to and understand them. Their conduct is so contrary to female character in past years.

In the whole history of the world, outside the Eastern harems, there has never before been so much artificiality exhibited by women who, in respect to the manifestation of their affections have gone almost at a bound from one extreme to another. Forty years ago I wrote on the detrimental effects of the reservedness of affection which then prevailed in women, and later wrote a booklet on *Faces Beautiful in the Making*. Such treatises have little practical application at the present time. One could now more appropriately write on *Faces Made Ugly in the Faking*.

The glamour of Hollywood, and all that it signifies, has spoiled a world of female beauty. A beautiful countenance, the product of sane thought, judicious mind training, and

generations of inherited fine family stock, is a process too slow of attaining in these days, when star actresses can command fabulous salaries, out of all proportion to merit, and marry with impunity who, and when, and as often as they like, many of them making their own selection from millionaire business men to Royalty.

What delightfully admirable dispositions many women formerly had : modest, refined, dignified, frequently erring on the side of too much modesty, and often going against their interests by keeping too much in the background ; and what lovely, captivating, charming, appealing, naturally beautiful faces many of them possessed, built up from within by chaste conduct, purity of mind, beautiful thinking and refined mental training. This was a lasting, becoming beauty, not artificial, or needing to be made up afresh daily, and continually renovated. It is difficult to understand how decent-minded, intelligent women can so waste their time, and condescend to lend themselves to such blatant deception. Were it an improvement on Nature, it would be different, but in most instances this awful distortion of the face is menacing and vulgar, an absolute spoilation of female physiognomy at one time so much admired, and destructive of whatever charm or personality a woman may originally have possessed.

Painting, brow-plucking, hair-dyeing and enamelling their faces, and so falsifying themselves, and assuming to be what they are not, is a distinct attempt at deception, and women so intent on re-modelling their features, as sometimes to be almost unrecognisable, cannot expect to be regarded as honest. Their make-up is a proclamation of deception. It is pitiable, not admirable. The time spent in so distorting themselves, if applied to mental training and useful occupations, would be sufficient to make them naturally beautiful-minded and lovable. — “The pains which thou takest to hide that which thou art, are more than would make thee what thou desirest to be.”

There are many kinds of beauty worthy of emulation and of striving to attain. There is beauty of manner, of moral conduct, of thought and intellect, of aim and purpose, of speech, reputation and character; any of which may outweigh mere beauty of features, even in the opinions of refined society, to say nothing of the higher spiritual and celestial values.

There are many women, superior in regard to mind and body who, possessing only moderate social faculties, yet may have well-developed Conjuality and love of home, although the affections may not play the fullest part; hence they do not readily display their feelings, their love is suppressed, and needs to be more freely demonstrated. To them life has other interests, and their conjugal love needs a stronger revealing. Thus in so reserving their feelings, the opportunity for a generally advantageous alliance may never be attained.

This is not only a detriment personally, but nationally, for such women, constitutionally well physiqued, are just the sort to make ideal wives and mothers; but the young men of the present day tend frequently to ignore such women, and are more attracted by the merely pretty, showily dressed, attractively made up, irresponsible, flippant type, who are often deficient both in brain capacity and conjugal affection and openly acknowledge that they dislike children and marriage ties and have little or no interest in domestic duties.

Phrenology is frequently of invaluable service in regard to matrimonial partnerships. It happens sometimes that there are difficulties through misunderstandings of each other's peculiar characteristics. Coolness and restraint in the manifestation of affection in women is not always a sign of natural repugnance. Hitherto society has penalised candour in women concerning their most important needs. The human mind is a complex study. If the characters of persons contemplating marriage were better known

each to the other, mental qualities not entirely in unison to begin with, could be moderated and appreciably directed, and so be made to harmonise. The question of physical health before marriage should also be considered.

There is a mystic power in kindred souls, and unison of feeling and ideas which tend to draw together persons whose natures are in harmony ; and marriage happily consummated has a highly beneficial influence both upon men and women, and should be encouraged.

Usually the happiest marriages are those in which the contracting parties are much of an equality. Neither can then assume a superiority, or think it an act of self-sacrifice to have acceded to the conjugal alliance.

To be happily married there should be similarity of mental tastes rather than too great a contrast. If a man possesses literary, artistic and musical abilities, which enable him to be appreciative of literature, reading, music and things artistic, whilst his wife confines her attention solely to domesticity, cooking and the rearing of children, and fails to develop an interest in her husband's pursuits, or share his intellectual tastes, they invariably drift apart instead of becoming more closely allied. The wife thus becomes a mere housekeeper, and the husband an unsociable matrimonial bore. Such an alliance is not conducive to the development and maintenance of real matrimonial happiness, or representative of true conjugal adaptability.

Similarly the husband, absorbed in business and public concerns may not be interested in the artistic or literary tastes of his wife, and his indifference, unimaginative, and ultra-practical nature may be so repulsive to her as to entirely preclude the possibility of any affectionate, social or intellectual affinity. Persons mentally so diverse cannot well be happily married.

A life-long marriage between two equally and mutually compatible partners is the ideal marriage. The many unhappy relationships which are constantly being revealed

in divorce proceedings, and the unstable, inconsistent, artificial, unsatisfying speed-maddening life of Hollywood and other modern conventions are greatly to be deplored.

It is, however, pleasing to know that there are many happily married couples, examples of the conjugal affection which prevailed in Victorian times ; and the portraits which frequently appear in the daily press, accompanied with golden and diamond wedding congratulations, are useful phrenological studies of the mentality and temperamental conditions productive of longevity, and well-mated, happy marriages.

THE DISCOVERY OF CONJUGALITY.

The discovery of the phrenological organ of Conjugality is due in great measure to Dr. Vimont, who it will be remembered, collected an immense number of skulls and other phrenological data, amounting to thousands of specimens, for the purpose of overthrowing Phrenology, but after years of scientific investigation, and careful examination of his extensive collection, his own researches convinced him of the truth of the science, and he became one of its most earnest and valuable advocates.

Dr. Gall, and also Dr. Spurzheim, previous to Dr. Vimont's conclusions, had conjectured the possibility of a separate faculty giving the instinct to mate, as will be seen in the following remarks :—Dr. Gall says : “ It appears to me that in all those species where the male and female mutually assist in taking care of their young, there is union for life.” Dr. Spurzheim thought the inclination to marry had its foundation in Adhesiveness, and in writing on this faculty says : “ If attachment for life belongs to some part of this organ, it must be that which is nearest to the organ of Philoprogenitiveness, which is the portion Dr. Vimont marked on his diagrams, and which is its recognised position. Before Conjugality was regarded as a distinct

faculty, its functions were attributed to Adhesiveness, the faculty which is now named Friendship.

Some phrenological investigators and practitioners have been tardy in recognising Conjugality as an innate faculty. The reason for this may be because the discoverers of it have not provided us with such an abundance of facts substantiating its claim to be a separate faculty, as have been handed down to us in connection with the discovery of most of the other faculties. There is now, however, little doubt existing amongst modern phrenologists regarding Conjugality being a distinct organ.

Many of the older practitioners, including O. S. and L. N. Fowler, the O'Dells, S. R. Wells, F. J. Miller, M. Tope and Nelson Sizer, who during his forty-five years practice examined a quarter of a million heads, all recognise Conjugality. Throughout the whole of my practice, I have never had the least misgiving as to Conjugality being a separate innate faculty.

Although we may not now so extensively employ brain dissection to substantiate ascertained facts concerning the several later discovered phrenological faculties as did the earlier phrenologists, yet ample proofs relative to their authenticity can be seen daily in one's consulting rooms, and in fact, all about us, wherever we choose to make observations regarding their manifestations.

Drs. Gall and Spurzheim were renowned anatomists, and exceptionally skilled in brain dissection, and they availed themselves of all possible evidence by actual comparison, of both human and animal brains. In collecting evidence relative to the organ of Philoprogenitiveness, Gall tells us that he examined the brains of nearly every species, from the shrew mouse to the elephant, and the enthusiasm associated with these investigations at the time was such that they obtained ample facilities for acquiring brains for dissection to assist their discoveries.

Once the seat of an organ is discovered, and satisfactorily proved, it is not absolutely necessary to be constantly resorting to the use of the scalpel. Observation and reason, and the practical experience of examining living heads, and their correspondence with mental manifestations are the essential determining factors which fully prove Phrenology, if it really needed further proof.

Unless there is some physiological or anatomical abnormality, which an experienced phrenologist can usually detect without much difficulty, particularly if arising from a malformation of the head, it is generally sufficient to know that certain regular developments as shown in the formation of the head invariably correspond with certain mental manifestations.

The especial service of the practising phrenologist is in being an experienced delineator of character, not necessarily a medical man or surgeon, but as the brain is recognised as the organ of the mind, and knowing that the founders and many of the earlier advocates of Phrenology were medical men, some people conclude that Phrenology and medical science are concomitant subjects, the one being of little utility without the other. The more the practical phrenologist knows of the physiology and anatomy of the brain and skull the better, and this has been very efficiently taught in the students' classes of the British Phrenological Society during over thirty years by Dr. Withinshaw and other qualified teachers, members of the Society ; yet it is no more necessary that a person should be an expert physiologist to be a good phrenologist than that a doctor should also be a qualified phrenologist. Whilst each subject helps the other, what the public needs of the phrenologist is that he should have expert understanding of character based on phrenological principles, and be a capable and experienced delineator : and for this purpose, whatever his knowledge of physiology may be, he cannot be too well informed regarding the action and manifestation

of the mind's powers, and how the faculties combine in the unfoldment, development and manifestation of the intellect, ability, character, feelings and emotions ; and this is one of the reasons for my writing this fairly extensive analysis and explanation of the mental faculties contained in this work.

AMATIVENESS.

The seat of Amativeness is in the cerebellum, which lies just above and on each side of the nape of the neck. It is the lowest down and farthest back in the head, and is the only phrenological organ situated in the smaller brain known as the cerebellum. It is separated from the cerebrum by the dura mater, which occupies the longitudinal fissure of the falx. It is distinct in regard to position and appearance ; the cerebrum being convoluted, and the cerebellum laminated. It constitutes one eighth of the entire brain, which shows the great power it exerts in character ; and is the strongest of all the passions. In judging of its size, its length may be estimated by the projecting distance backwards from the mastoid process ; the depth below the transverse ridge shows its thickness ; and the thickness of the neck its breadth. Even when only moderately developed, the cerebellum occupies a large space ; and is easy to ascertain. It generally comes into action rapidly and with considerable vigour at the arrival of puberty. At birth the cerebellum is the least developed of all the cerebral parts. Usually it perceptibly diminishes in old age.

The primary function of this faculty is the reproduction of the species, the procreative and transmitting capacity, sexual love, instinct of propagation, generative power, love for and attraction towards the opposite sex ; desire to love and be loved ; sexual admiration and courtesy,

displayed in manliness and gallantry in men, and all that is lovely and gracious in women ; and sexual politeness in both. It is the inherent quality of self-preservation, which is not confined alone to the preservation of the individual, but extends to that of the entire races of mankind.

Its excesses and perversion are productive of sensuality, libertinism, licentiousness, obscenity, lasciviousness, lewdness, seduction. Deficiency is manifested in coldness and indifference towards the opposite sex ; an unresponsive repellent feeling ; unloveableness.

Phrenologists have done more than any other class of teacher in expounding the primary function of Amativeness, and its appealing virtues and deplorable vices. Until the phrenologist so ably and exhaustively handled this important subject, and publicly made known its legitimate function, as well as its influence on character and human welfare, the subject was rarely discussed. A profound silence regarding it prevailed amongst nearly all classes of society. Clergymen and ministers of religion rarely alluded to it in their teaching, preaching and writings. They were doubtless tacitly aware of its enormous potentialities, and immense power for good or evil, but it was regarded as a private concern ; and though swaying a greater influence than any of the mental faculties, it was left to both ignorant and learned alike to exercise its function indiscriminately as nature prompted them to do. Excepting for the plain, undisguised way it is alluded to in the earlier chapters of Holy Scriptures, little of a practical nature was taught relative to the faculty. Medical men had little to say about it, excepting to treat its excesses ; and the scholarly and learned mostly left it severely alone. The wonder is that ignorance of its abuses and excesses have not been even more ruinous than the known records.

A great number of human and material interests, as well as enjoyments, emanate from, and are associated with the amatory faculty. They embrace whatever pertains

to either sex by way of mutual duties and inter-relationship, including love, matrimonial selection, courtship, married life, reproduction, and other closely connected family concerns. It engenders in each sex distinctive admiration and love for the other, and adds to woman's loveliness, charms and graces, the deeper manifestations of affection, and their adaptability. It ennobles man's feelings, imbues him with elevated affectional aspirations, and disposes him to be gallant, sympathetic, warmly and affectionately attractive and attentive towards women; magnanimous, and intensely susceptible to female charms, and brings out all the tenderness and manly appreciations characteristic of human love.

O. S. Fowler, phrenologist, was the first to deal exhaustively with this subject. Besides his smaller treatise on Amateness, which had an extensive sale, as well as his other writings relative to it, his great work on Creative and Sexual Science, Manhood, Womanhood and Their Mutual Inter-relations, a volume of 1052 pages, deals most exhaustively with this subject, and has been the inspiring instigator and earnest entreater, which has ably served, directly or indirectly, nearly all health reform lecturers and writers who have since approached and helpfully dealt with amative and sexual subjects. Until the publication of this great work by Fowler, Sexual Science and Amative and Sex subjects were sealed problems, and accounted by persons of refined minds as being too delicate for intimate personal or public disclosure. Thus oblivion has covered the lives of those who have experienced its greatest joys, and the accruing miseries resulting from its excesses. Previous to the publishing of this invaluable work, its virtues and vices had been only hinted at in dark disguise, or alluded to by vulgarly amative persons, in language or foul insinuation, low joking, lewd allusion, sly innuendo, lying hints, puns, or shameful slander.

Fowler's works were the forerunner of the practical application of present up-to-date clinics on child-bearing, limitation of families, and other useful physiological and sex knowledge. Previous to Fowler having so ably and extensively expounded this subject, and made a delicate, almost unapproachable, yet great social problem of specific public interest, untold numbers of virtuous women and men lived to womanhood and manhood, and entered upon the marriage state without having the slightest knowledge of its mutual physiological importance.

On the basis of their specific knowledge of man's mental and physiological harmonising qualities, the phrenologists have instituted a system of matrimonial adaptability. It has gone through the usual stages of most other good things, of being sneered at, ridiculed ; afterwards thought better of, eventually seriously tested, commended and accepted.

Whilst touching on some of the things which phrenologists have instituted and enthusiastically pioneered, in many instances to a fruitful issue, let me mention that it was our revered pioneer phrenologist Dr. Andrew Combe who wrote the first book on Hygiene, under the title of *The Principles of Physiology, Applied to the Preservation of Health* ; and dedicated to His Majesty Leopold I, King of the Belgians, to whom he was consulting physician. There was a great demand for it, and it was twice reprinted in the United States. The later revised and enlarged edition bore the title *The Physiology of Digestion, Considered in Relation to the Principles of Dietetics*.

Edison, on the completion of one of his inventions, once said : " I leave it now to the amateurs." This should be regarded as a great compliment and encouragement to amateur students and investigators. Edison knew full well the worth of the amateur's services. As regards the function of the cerebellum, I know of no other amateur phrenologist who has given this a more extensive study

than my old friend, one of my fellow founders of the British Phrenological Society, James Webb. Hence his conclusions command the fullest consideration and respect.

Some medical investigators have tried to disprove that the cerebellum is the seat of the amative faculty, accounting co-ordinate movement as its specific function. Whatever other functions it may have, it is proved beyond all doubt that it is the seat of the amative faculty.

Mr. Webb rightly said that : "To Dr. Gall belongs the credit of the discovery that the cerebellum subserves the sexual instinct, and his writings, and those of Drs. Broussais, Vimont and others give ample proof that this is so. He further says : "Crum-Brown and many others think that the internal organs of the ear are concerned with the balancing of one part of the body. Others of other parts. Some assert that the cerebellum has this function. Dr. Ferrier writes page after page to show that equilibrium is due to the semi-circular canals of the internal ear, and admits that 'extra polar diffusion' of the galvanic current causes complications. All along the nineteenth century, and until to-day, the phrenologists have asserted that the equilibrating and balancing organ is that of Weight, and have amply proved it. The microscope will be a long time before it proves that the cerebellum does this. It is no secret that I have studied this organ as few have done. Proof upon proof can I produce of this assertion."

Anyone doubting that the cerebellum is the seat of Amativeness should read *The Functions of the Cerebellum* by Dr. Gall, to which are added the experiences of Drs. Vimont and Broussais, an able and convincing work of over 400 pages, translated from the French by George Combe.

So very much of a practical nature has of late years been incorporated into matter affecting the mental and physiological adaptation of men and women in respect to marriage, that this matter may now be regarded as a

science, and the more nearly it is adhered to in selecting matrimonial partners, the more suitable, and consequently the more happy the partners concerned will be. In nothing perhaps is scientific knowledge, experience and sound advice more needed than in deciding whether it would be best to marry or remain single, the kind of individual best suited, and what prospects in the marriage union may be anticipated. Phrenology throws a light on these problems which cannot be obtained from any other source. Intellect and judgment are required in these as in other matters. The keen, shrewd business man, who might safely rely on his special abilities, judgment and experience in conducting his commercial affairs, and who will also take the precaution of availing himself of every means likely to add to his business success, fortifying himself by providing for and insuring against this or the other possible loss, frequently testing this or the other condition, so as to be sure of their soundness, consulting the best lawyers should occasion require, and employing other skilled experts when needed in whatever relates to his particular business concerns; yet this same practical business man frequently conducts his matrimonial affairs in the most idiotic fashion possible. This he considers his own private affair, and it does not concern anyone else how he manages it, or what sort of a stupid he makes of himself. In this matter he does not see himself as others see him, and he is likely to take it as an affront, or become highly indignant, should any of his friends offer the least suggestion, or in any way interfere either with his mode of procedure or his particular selection. Such men frequently marry women so deplorably unadapted to them that in a very short time they begin to treat their wives with indifference, and possibly abuse, and so they regard marriage as a failure, which to them it is; whilst to others who are suitably adapted, it presents the greatest joys and blessings that life can bestow.

To cultivate this faculty, associate with and go more amongst the society of the opposite sex, and endeavour to cherish feelings of love and fondness towards them. If not married, contemplate its advantages and pleasures, make preparations for enjoying them, and marry if convenient. If married, get up a second and improved edition of courtship, and be as tender, warm, loving, courteous, prepossessing, inviting and entertaining as possible.

When needing restraint, engage in some pursuit which will occupy the mind ; work hard both physically and mentally ; cultivate purity of thought and feelings ; live abstemiously ; avoid stimulants, condiments and narcotics ; bathe daily, and direct the love element more to the mental and less to the personal qualities of the opposite sex ; admire and love them more for their minds, their moral purity, conversational powers and other accomplishments.

It was quite by accident that Dr. Gall, in his earlier investigations, discovered the organ of Amativeness. He was physician to a young widow of irreproachable character, who was a victim of periodical nymphomania. During her violent paroxysms, whilst supporting the back of her head with his hands, he was struck by the great size and heat of the neck. This experience led to an intense investigation of the function of the cerebellum. Dr. Spurzheim tells us that "it is impossible to unite a greater number of facts in proof of any one natural truth than those which determine that the cerebellum is the seat of the amatory propensity."

CHAPTER XXII.

FACULTIES PRODUCTIVE OF PRUDENCE AND OPTIMISM.

CAUTIOUSNESS.

Cautiousness is a very essential mental faculty, having an enormous influence on life and character. Its function gives prudence, carefulness, discretion, watchfulness and circumspection, qualities of inestimable worth and constant practical utility. It further gives solicitude, apprehension, anxiety, concern, desire for security and protection, and capacity for forestalling, avoiding and averting prospective evils. Cautiousness is necessary to success in all important undertakings, and in the proper management of affairs. It is the sentinel of the mind which keeps guard over all the other organs. Its office is to exercise vigilance, to be alert to danger, and to exhort every faculty to prudence, consideration and close circumspection.

The legitimate manifestation of Cautiousness, culminating in reasonable fear, is a providential blessing; it is the abuse arising from excessive fear that makes it harmful. Its normal use and action is a primary factor in the conservation and preservation of life, energy and existence. Were it not for this faculty, no race of organised beings could efficiently safeguard and maintain existence. The fear engendered in one species of animals by other animals that prey on them keeps them alert to every sort of impending danger. Hence Cautiousness is necessarily manifest throughout all nature. The sagacity which is exhibited in animal and insect life for their safety and existence is frequently amazing. Their instinct to get out of harm's way, take shelter, seek seclusion,

hide away, and secure themselves against danger, famine and starvation, preserves the whole of the species from annihilation ; and as further evidence, designed for their protection, each species is equipped with its own natural means for safeguarding themselves, as evidenced in their stings, claws, teeth, wings, protective hides, etc. Vegetable and plant life also have their natural preservative conditions.

In all aspects of life fear is advantageous when not carried to excess. Every faculty of the mind is beneficent when legitimately used. Man's fight against poverty, discomfort, famine and disease, his dread of fire and every form of inconvenience, loss and insecurity, when not amply safeguarded, causes him anxiety, and urges him to take precautionary measures ; and his fear of public opinion and dread of exposure, disgrace and punishment, also act as a check on crime and folly. In fact, were it not for cautiousness, anarchy, riot and eventual extinction would be the possible fate of man, as well as animals. Eliminate fear entirely, and wanton freedom would prevail, sense of duty would be nullified, man's passions would be let loose, and well established rules, customs, law and order, and all perils and dangers would be disregarded. There would be no safety ; hazardous enterprises and foolhardy and daring exploits would be recklessly indulged in, no provision would be made against future wants and requirements, human beings would involve themselves in imprudent, unbounded liberties, and the most dangerous situations physically, mentally and morally would prevail.

Persons in whom Cautiousness is small or inactive have no sense of fear or circumspection ; unbridled and unrestrained in their actions, heedless, rash and impulsive, never thinking of consequences, extremely venturesome, impetuous, hasty and precipitate, they run all sorts of risks, and are apt not only to bring themselves to ruin by reckless exposure to physical dangers, but also to ruin-

ously misapply their mind's powers by misguided judgment, imprudent decisions, and indulgent licence and gratification of all the mental desires. Such live too much in the present, results in futurity never trouble them.

There is a difference between stoic philosophic fearlessness and reckless foolhardiness, levity and indifference. To cultivate the one, intellectual effort and the development of composure and restraint are required ; the other is shown in impulsive, elementary minds, and is often associated with vaingloriousness, which is neither bravery nor courage.

It will thus be seen how needful and important cautiousness is, when normally developed, in regulating and keeping in check the whole of the mental faculties. But when it is allowed to dominate the mentality it is a fearful bugbear ; it then crushes ambition, limits useful effort, and puts the whole character into a state of protracted fear and bondage. Useful and necessary as is Cautiousness, its excess is frequently the cause of more pain and disappointment than is associated with any other faculty. Productive of every form of fear, it is the cause of doubt and misgiving, faltering hesitancy and irresolution ; it modifies, restricts and makes dormant or inactive many of the mental faculties ; reins in, holds back, and dwarfs brilliant intellects, stultifies talent, stifles happiness, and prevents thousands of gifted individuals from pursuing successful careers. Tardy of everything they undertake, they are afraid of failure, afraid of themselves, and of everything they associate themselves with, and dare not step out of the common rut. It causes individuals to impose innumerable restrictions upon themselves, and is a constant menace and hindrance to individual as well as national progress.

Persons with excessive Cautiousness go against their own interests ; being too careful to keep on the safe and sure side, they lose many favourable and good opportunities and advantages through fear to take a little risk, they

acquire the habit of continually procrastinating and putting off, thinking that another time will do, and thus often have occasion to feel annoyed with themselves when they see others doing the very things which they previously had planned to do. The cautious individual takes no risk without considering all possible consequences.

The parent of worry and groundless deliberation, excessive Cautiousness keeps a person in a constant state of fear, anxiety, wavering hesitancy, and with small Firmness, indecision. It entertains strong forebodings of the future, magnifies dangers, apprehends coming evils, and worries about trifles. It is always on the alert for some unforeseen disaster, and with small Hope is creative of a too gloomy view concerning everything, and has a very detrimental effect upon the action, mentality and spirits of its possessors.

Excessive Cautiousness does much towards undermining the health, often causing indigestion and a chronic state of nervousness, irritability, despondency, dissatisfaction, sadness, melancholia, and neurasthenia. The too cautious individual is ever fearing danger of some sort ; he is constantly conceiving obstacles, drawbacks and hindrances, and urges his Causality to discover reasons for hesitancy and procrastination, and so he fears, delays, puts off, and does little beyond what is absolutely necessary.

Fear results chiefly from an excess of Cautiousness combined with lack of Hope, self-confidence and courage, and its manifestation is enhanced by ignorance. As a man develops understanding, his knowledge and insight has an influence in dispelling fear. Fear and ignorance are largely associated with each other. It is appalling to think of the prevalence of ignorance and fear that existed in the dark ages, and how much still exists. How many of our fellows in the past have gone to their death and doom through ignorance and fear. We are still in the talons of this frightful monster ; though as the world becomes

more enlightened, so the mind becomes more courageous and defiant, resisting or ignoring adverse conditions to which it formerly succumbed.

There are advantages to be gained by prudent deliberate thought and conduct, which greatly add to our happiness and well-being ; but there is really little in the world we need fear. This we should more fully realise were our understanding sufficiently developed. Man was given power over all living creatures, and when the fear of his own puny self is overcome, and he learns more effectively to command and control himself, he will better realise his supremacy.

Persons who suffer from an excess of Cautiousness should be determined to restrain it, and be hopeful ; it will help to counteract their sense of fear. Job, though recorded as one of the most patient of men, was a decided pessimist. Fear and dread were constantly in his mind, until at length they became realities, and he pitifully exclaimed : “ The thing which I greatly feared has come upon me.” Like Job, many people go about in perpetual fear, and offer it little or no resistance. In thought and expression they enlarge upon and expand every sort of illness and adversity, and so their minds become morbid and crippled. Fear is productive of pusillanimity, and both moral and physical cowardice. It paralyses the mind’s powers, and makes its victims slaves of apprehension and doubt. It impedes the digestive functions, while cheerfulness promotes them. Thoughtful, sensible people should make every effort to resist fear ; courage, intelligence, hope and confidence are the counteracting qualities with which to dispel it.

The tremendously flourishing and ubiquitous business of insurance is further evidence of man’s fear. The more fearful human beings are, the more it thrives. Many people who would face the greatest dangers, and who are otherwise brave and commendable, fear the possibilities of losses that might occur were they not insured.

The vast number of wealthy insurance companies, with their immense business organisations established throughout the world, batten on this universal human weakness. Fear of loss in human affairs and business, fear that one of their relatives may die suddenly, and that they will not have sufficient money to give them a decent burial, fear that the husband may die, and leave the wife destitute, fear that there may be some unforeseen illness, accident, fire or other misfortune. The gigantic buildings of the insurance companies may be described as Monuments to Fear, and the big directors' fees, shareholders' dividends, and the salaries of armies of agents, superintendents, actuaries and assessors, are the price that is exacted for this prevalence of fear. When will men and women learn to rely more upon themselves ; not until fear is less dominant in the mind. What a glorious place this world would be, and what a delightful feeling of self-assurance would be experienced were the world rid of this monster—Fear.

If people more fully understood the power and effects of right thinking and suggestion, they would be far more careful how they employed their thoughts. Many bodily and mental diseases are developed by fear, and fearful, ignorant and malicious suggestions ; and many a dire disease that might have proved fatal has been averted by healthful, optimistic thought, and determined resistance of all thought and allusion to the existence of any supposed disease. We are told of a Demon of disease that stalked the land, and threatened its inhabitants with an epidemic that would carry off a million souls. Panic and alarm rapidly spread among the terror stricken and despairing people, and ere long four million human beings succumbed. When reminded of the appalling excess of the stipulated number, the Demon replied that he had exacted only his one million—Fear killed the rest !

Excessive cautiousness may be restrained by being less hesitating, banishing from the mind all timidity and

fear ; fear to venture frequently prevents many a person from accomplishing what he may have the ability to do ; hence be less regardful of consequences, avoid worry and anxiety, hesitancy or faltering in manner or speech, be prompt to act, decide and do, never procrastinate or put off ; but get into the way of deciding at once if possible. Cautiousness sometimes attains to abnormal development by being too confined or too much alone ; hence the need to avoid monotony, engage in recreative pursuits and a pleasurable hobby ; get in the open air and sunshine as much as possible, and amongst friendly, enterprising, go-ahead people, and endeavour to participate in their activities, interests and optimism.

Persons having excessive Cautiousness should make every effort possible to control their feelings. By not allowing their minds to be unnecessarily troubled or perturbed, they would soon gain mastery over self. All adverse thoughts and suggestions should be avoided, and the reading of calamitous and dreadful happenings, diseases and disasters so frightfully and startlingly recorded in many medical books, works of fiction and the daily press. Be sympathetic always, but lend a deaf ear to all exaggerated conversations, and unnecessary reiterations of illnesses and accidents. There would certainly be less of these occurrences were less said about them, and one's thought and conversation employed in a more wholesome cultivation of the intellectual faculties. There is so much in the world that is beautiful, and nice to talk and think about, without dwelling unnecessarily on dreadful happenings. The whole body is materially affected by the action of the mind ; hence thinking and talking about disease and disaster often tend to bring these conditions about, whilst to think and talk and hope more for health, happiness, harmony and success, we may reasonably expect them to be ours, because by so doing we have implanted in our natures the seeds of our desires ; and nature is too economical of her forces to allow anything

to be wasted, even the subtle germs of thought.

Cautiousness is generally large in children, and develops earlier than many of the other faculties. Parents who have children possessing excessive Cautiousness, and what is frequently associated with it—a highly susceptible, nervous temperament, and marked sense of fear—should be very careful in their treatment of them. If they exhibit a sense of loneliness or fear of darkness, or show a tendency to be timorous and easily frightened, they should not be made to go to bed after dark without a light, or be left alone, or be abruptly dealt with, or be frightened by real or imaginary dangers. Being very apprehensive and impressionable to everything of this kind they are liable to develop a high state of nervousness and fright, the consequences of which may have a detrimental effect on them as long as they live.

Cautiousness is located near the centre of the parietal bone, at the upper and lateral portions of the side head ; it occupies more space than most organs, and when large it gives great breadth in this region, and is the easiest of all the organs to be found. It is generally accounted to be larger in females than males. This may have been true in Gall's time, and up to and during the Victorian era, but it is not so apparent at the present time. Women now do and dare things that they would never have attempted years ago. In their everyday avocations men more generally than women have necessarily to be cautious. However, it is interesting to state that Gall admired nature's greater preservation of females than males by giving them the most circumspection. He says :—

“ I have killed twenty squirrels without killing one female, though out of the maternal season. In forty cats caught in my garden, only five were females. Among five hundred bears killed in two counties in Virginia, only two were females ; eighteen hundred and ninety males to five hundred and twenty-two females were

killed. One of my female mongrel birds, once caught by going from the aviary into the cage, could never be induced, even by protracted hunger, again to enter it."

Large as is Cautiousness in the British, the German and many other nations, careful observation of the characters, and comparison of the phrenological developments of past generations, show that Cautiousness is now generally less prominent in human mentality ; and there are evidently good reasons for this slight decrease. As I have already stated, in ratio as intelligence increases, and there is reason to believe it does, so Cautiousness decreases, there being less need for it. Cautiousness is not an intellectual faculty ; it belongs to the sentiments, and is the sentinel, one might say, of the mind, guarding man's weaknesses, and warning him against impending dangers and disasters, thus as man increases in knowledge and wisdom, he has less need for cautiousness ; in fact, as I have already shown in this explanation of its function, too much cautiousness in one endowed with a good intellect is a hindrance rather than a blessing. Intellect is superior to the sentiment of Cautiousness. Another reason for its apparent decrease, is that fear is not now so prevalent in theological teaching as years ago. Intellect demands reasons, and when the reason for things is known, there is less need for cautiousness, and the fear which results when it predominates over the intellect. The French are less developed in Cautiousness than the British.

Relative to the discovery of this faculty by Dr. Gall, he says :—

“ At Vienna, I was acquainted with a prelate of excellent sense and considerable intellect. Some persons had an aversion to him, because through fear of compromising himself, he infused into his discourses interminable reflections and delivered them with unsupportable slowness. In conversation, it was very difficult to bring him to a conclusion. He was continually pausing in the middle of his

sentences, and repeating the beginning of them two or three times before proceeding further. A thousand times he exhausted my patience. Never, in his life, did he happen, by an accident, to give way to the natural flow of his ideas, but would constantly recur to what he had already said, and consult with himself whether he could not amend it in some point. He acted just as he taught. He prepared, with infinite precautions, for the most insignificant undertakings, and every connection was subjected to the most rigorous examination before forming it. This case alone, however, would not have arrested my attention; but this prelate happened to be connected in public affairs, with a councillor of the Regency, whose eternal irresolution had procured for him the nickname of *Cacadubio*. At the examinations of the public schools, these two individuals sat by the side of each other, and my seat was directly behind theirs, so that I had an excellent opportunity of observing their heads. What particularly struck me was that each head was very broad in the upper, lateral, and hind parts. This extraordinary breadth coincided with the peculiar character of these two men, whose qualities and faculties were very different, and who resembled each other only in their circumspection, and in the conformation of their head, suggested to me the idea that irresolution, indecision and circumspection, might be connected with a large development of certain parts of the brain. In a very short time my reflections on this quality, and the new facts that were presented, converted my presumptions into certainty."

Dr. Gall called this faculty *Circumspection* or *Foresight*; Dr. Vimont, the *Organ of Circumspection*; Dr. Spurzheim, concluding that it does not foresee, named it *Cautiousness*.

HOPE.

Hope on, hope ever ! though to-day be dark,
The sweet sunburst may smile on thee to-morrow.

A character imbued with hope is both delightful and pleasing. Hope gives its possessor a confident, optimistic outlook on life; it is the mind's gladdener, the soul alive

with high expectations and glorious anticipations, perpetually radiating sunshine. Hope paints futurity with glowing colours, illumines far off prospects with scenes of enchanting brilliancy, stimulates enthusiasm, backs up belief, gives a feeling of security in future attainments, and light-hearted and joyous, it is a mental possession ever worthy of emulation.

The function of Hope is to give optimism, expectancy, enthusiasm, zeal, elation, gladness of mind, prospective anticipation ; cheerfulness, buoyancy, joyousness, exhilaration. It endows its possessor with a lively, bright, happy, felicitous disposition, and even under adverse circumstances one who has this faculty well developed is able to maintain a feeling of serenity and contentment. It induces belief and confidence in the possibility of the realisation of whatever the other faculties desire, and makes one look forward with expectation to happiness, good-fortune and success, and to anticipate a brighter and better future. It is a necessary factor in enterprise and speculation ; and not confining itself to the affairs of this life alone, it inspires individuals with hope in a happier state of existence, and belief in the immortality of the soul.

They in whom Hope is large, console themselves when disappointed, and so rise above present trouble. Constant hope sustains them in the midst of difficulties ; they live in the enjoyment of brilliant anticipations, which may never be realised, but which frequently afford them as much pleasure, consolation and happiness as if they were. We are often infinitely more happy while hoping for a thing than we are on realising it.

When the faculty is exceptionally large, it gives an undue love of speculation, great expectations, a glowing exuberance of emotional spirits and feelings, unreasonable anticipation of good-fortune for which there may be no justification ; it sees everything through pink spectacles, expects the improbable and impossible, builds castles in

the air, disposes individuals to risk too much on promises, to think that everything will successfully turn to their advantage, and thus to spend their lives in a world of brilliant illusions ; though the most deplorable and worst aspect of large Hope is when it leads to reckless gambling and speculation and the falsifying of accounts hoping to cover defalcation, and again in faked company promoting.

This faculty is productive of the emotion of hope generally, but it does not of itself determine the conditions hoped for ; these will depend on the strength, activity, and combination of the other faculties ; it stimulates and encourages anticipation and belief in future attainments ; thus a person with a predominance of Hope and large Acquisitiveness delights in obtaining possessions, and will strive to acquire riches and become wealthy ; another with large Hope and Approbativeness will be hopeful of winning others' good-will and esteem, and of rising to a position of public recognition, eminence and fame ; one with large Hope and Vitativeness will hope to live a long and enjoyable life ; and combined with large Spirituality and the moral organs will have hope and belief in a future existence.

Going to the other extreme, one with small Hope and large Cautiousness, and so for ever fearing consequences, is morbidly pessimistic ; thus in accordance with its strength combined with other faculties we may observe the whole gamut of Hope's manifestations.

Hope confers on human beings an infinite amount of good ; lacking it, but little would be attained beyond present needs or pleasures. Hope carries us with fleeting wings into realms of joyous anticipation. It is the prospector, ever enticing us into fresh fields and pastures new. All that glitters is gold to the sanguine optimist, and every new discovery or adventure appears to have in it Klondyke possibilities ; thus whilst in its over-active manifestation

it is frequently but a tempter and a snare, its legitimate use is absolutely necessary to human advancement and world progress.

There would be no working for posterity or futurity, no taking of risks or chances if small hope prevailed ; no casting of bread upon the waters, no emigration to distant lands, and but few inventions or useful improvements ; nothing ventured, hence nothing gained ; the world would be a poor, desolate place, unexplored and without hope, with no heartening prospects whatever, and little to encourage industry. It is the promising aspect which this faculty affords that stimulates the farmer to sow and plant in anticipation of the harvest yielding ample crops. The mechanic serves an apprenticeship in anticipation that expert workmanship will command permanency of employment and good wages. The merchant and manufacturer build up businesses, and business people and dealers trade and speculate in the hope of enlarging their business concerns and acquiring monetary success. The professional man, invests in an expensive education and training in the hope of attaining high credentials and a lucrative position. In all spheres of life there is every kind of inducement to prompt and stimulate the faculty of Hope. Its possessor works hard, endures and makes sacrifices for some future advantage or good. The minister hopes for the spiritual welfare of man ; the artist, idealist and reformer for future ideals and improved conditions ; the essentially practical man for purely mundane things. There is much that man does that is entirely speculative, and which would never be attempted or attained were it not for the innate hope existent in man's nature. It is good for the teacher, reformer, minister, doctor and nurse to be well endowed with Hope, so that they may imbue others with hope ; and business men, travellers, prospectors and inventors need to have the faculty well developed ; also literary writers, poets, authors and journalists, so as to give a bright, elevating,

hopeful tone to their writings. Writers of every sort exercise a vast influence ; they are teachers in a wide sense, and the public has a right to expect from them, as far as possible, cheerful and not depressing literature.

It is particularly advisable that prospective mothers should make it their chief endeavour to be bright and cheerful, and cultivate a happy and optimistic outlook on life. The future health and happiness, as well as the intelligence of her children is greatly influenced by her state of mind during the pre-natal period. Some years ago, when examining the head of a girl, and telling the mother what a very capable mentality and really beautiful character her girl had, the mother seemed immensely pleased, and told me that she was just a practical business woman herself, having a good deal of control in her husband's business, but when she realised that she was to become a mother, she informed her husband that for the time he would have to take full charge of the business, as she was going to devote her interests entirely to the development of the pre-natal life. She was especially careful regarding her diet and mode of living, devoted herself to study and reading good books, visited picture galleries, associated herself with cheerful surroundings and friends, and put as much beauty and brightness into her home as she could well afford, and with all these added pleasurable interests and by mental suggestion, she constantly visualised in her mind a beautiful, healthy, intelligent child, and determined that she would live entirely for, and do everything possible that would contribute mentally and physically to the making of a healthy, intelligent baby, and this delightfully beautiful, splendidly physiqued, happy, healthy, and intelligent girl was the result.

Whilst it is a duty to be kindly disposed towards those who are naturally unhopeful, it is not always advisable to select such as our special friends. We cannot help but participate in, and be influenced by the characters of those

with whom we associate ; hence it is advantageous to choose hopeful friends and companions.

Hopeful as well as unhopeful aspects tend to be contagious, just as are some diseases. The pessimist creates a gloomy, unhealthy atmosphere around him, and when such a one is beyond optimistic encouragement, he should be treated with the same carefulness of contact as one would treat a contagious disease, lest the complaint spreads. It is better to err on the side of abundant hope than such a degree of pessimism as may lead to mental stagnation, limitation or destruction of all that is advantageous and pleasurable. There is a great deal that is good and worthy of hoping and striving for in the world ; and in the acquisition of good things the optimist has a decided advantage over those less favoured with a hopeful outlook. The number of those who are ruined by undue speculation is far less than the morbid disconsolate hypochondriacs and suicides who have allowed all hope to forsake them.

Whilst some may have Hope too large, and thus should restrain it, in the majority of people it needs further cultivation, for there is scarcely a faculty of the mind the deficiency of which brings about more bodily and mental suffering than that of Hope. Small Hope is productive of pessimism, despondency, gloom, sadness, and lack of enterprise. Those deficient in this faculty easily become discouraged and disheartened, so that when they undertake anything they seldom expect to succeed ; they are always doubtful of results being favourable, and even should success be fully assured or actually attained, they do not enjoy their own good-fortune to the same extent that others do who have Hope large. Lack of ambition and tacit recognition of failure without making any effort to succeed is the result of deficient Hope. Persons in whom Hope is very small, and especially when Cautiousness is large, never feel safe ; they are low-spirited, constantly troubled with doubts, fears and misgivings, readily sink into fits of depression,

melancholy and despair, are prone to indulge in pessimistic talk, constantly reiterating their illnesses, misfortunes and bad luck, bemoaning their lot, and experiencing gloomy forebodings concerning the future.

The following illustrations have appeared in my Life Story, but they are so typical of the two extremes as to be worth repeating. During one of my visits to Nottingham, two gentlemen, apparently friends, came for examination. One was a young man, highly intellectual and thoughtful, but whose countenance wore a rather sad and anxious look. The other was an elderly man, with white hair and a beaming, genial, good-natured face ; comfortable, friendly, sociable, warm-hearted, reminding one of illustrations of Father Christmas.

The young man having very small Hope I impressed on him the desirability of cultivating this faculty. After the delineation, he said : “ It’s all very well to tell me to cultivate Hope, but if you were in my place you would see there was very little to hope for. I am twenty-nine years of age ; I wish to marry a young lady, I love her, and she cares for me ; but I see no prospect whatever, not even in years to come, of being able to do it. You say I have good mental abilities. Well, I have qualified as a higher grade teacher and schoolmaster. I have acquired, with honours, nearly every certificate that can be obtained in my particular branch of study, and some outside it, but in my present position, my small income precludes the possibility of marriage. Socially the young lady is in a higher position than myself, and I could not think of asking her to marry me on so small an income.”

The old gentleman, whom I found to possess very large Hope and only moderate Acquisitiveness, hearing this broke in : “ Friend, I think you have everything to hope for ; certificates of qualification, proficiency and merit that would nearly paper a room ; no extravagant habits, a regular income, fairly large ; a young lady,

educated, refined, and of good social position, and who would probably marry you to-morrow if you would only ask her. Why man, I should say you have everything ! everything !

Continuing, the old man said ; “ I have been married twice ; I loved both my wives passionately, have nursed them in illness, participated in their joys and not a few sorrows ; I have seen the time when, through failures and misfortunes, we have not had a crust in the house, but we had hope, so did not make much trouble of it. In fact, excessive hope, with business speculations and failures, have been my bane, but I was never unhappy.”

Hope is necessary to man in nearly every situation. There is scarcely a faculty of the mind the deficiency of which brings about more bodily and mental suffering than that of Hope. Without it man could neither have energy of body or mind ; hence the desirability of its cultivation. Whilst we have something to look forward to, some aim, to be realised, life, though attended with many difficulties, may be cheerfully passed through. But when, through lack of hope man's prospects appear blighted, he develops into a listless, despondent being.

Hope will enable a man to undergo much suffering and privation, when there is the prospect of obtaining the object in view. It is hope and the expectation of seeing one's friends again that reconciles our departure from them. It is the hope of realising an independency in after years that reconciles many to a life of toil. It is the hope of distinction which often-times reconciles the soldier to the dangers of his profession. It is hope which gives courage to the mariner on the stormy sea when his barque is well-nigh overwhelmed by raging billows. Hope animates the weary traveller who is endeavouring to reach home and

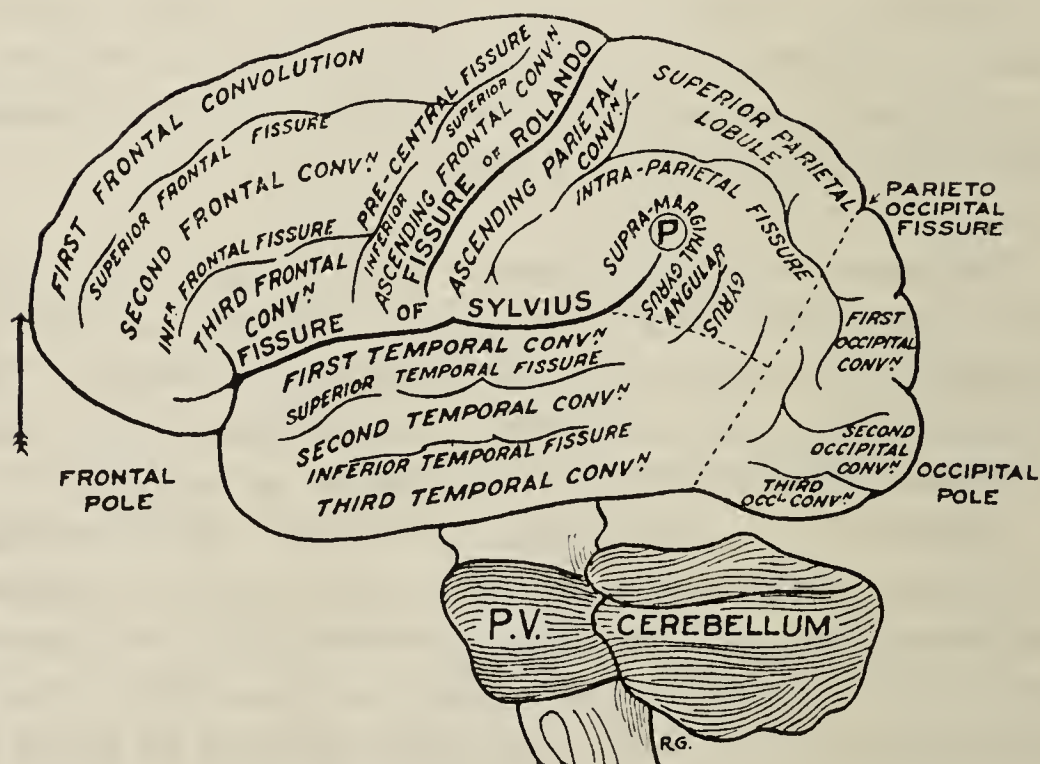
friends after years of absence. It inspires the lovers long separated by adverse circumstances, and the friends of the sick while life remains. Patience is in many cases the result of hope, for while hope lasts, much may be endured, which without hope could not be borne.

To cultivate Hope, look to the bright and successful side of everything, expect more ; hope promotes efficiency and success, is exhilarating, gives a pleasing outlook on life, and greatly enhances one's enjoyment. Never harbour despondent thoughts, look aloft, banish care, get rid of sadness and depression, read optimistic literature, indulge sometimes in lively entertainments, go much in the open air and sunshine, associate with young and cheerful society, be more enterprising in business. One may be fairly certain that circumstances will turn out better than is expected. "Every cloud has a silver lining."

The organ of Hope is located on each side of the back part of Veneration, and the fore part of Firmness, between Spirituality in front, and Conscientiousness behind. This part of the brain was marked as unascertained by Dr. Gall, who believed this feeling to be a mode of activity of all the faculties. Dr. Spurzheim observed that although every faculty being active produces desire, this was different from hope. He discriminated between the two mental states, and being convinced by analysis that Hope was an innate faculty of the mind, he anticipated that an organ for it would be found. Numerous observations led him to ascertain the seat of the organ, which phrenologists have since fully established.

To stimulate and encourage the cultivation of Hope, which is so very much needed in most individuals, I am quoting the following from that beautiful and inspiring poem by Gerald Massey :

Hope on, hope ever ! after darkest night,
 Comes, full of loving life, the laughing morning ;
 Hope on, hope ever ! Spring-tide, flush with light,
 Aye crowns old Winter with her rich adorning.
 Hope on, hope ever ! yet the time shall come,
 When man to man shall be a friend and brother ;
 And this old world shall be a happy home,
 And all Earth's family love one another !
 Hope on, hope ever !



LEFT SURFACE OF BRAIN, showing Fissures and Convolutions. Fissures are represented by irregular lines ; CONVOLUTIONS occupy the spaces between the Fissures. The FRONTAL POLE and the OCCIPITAL POLE are indicated by arrow points. The CEREBELLUM is beneath the Cerebrum, and is entirely covered or roofed by it. M., Medulla Oblongata ; P., the Centre of the Supra-Marginal Gyrus, which is directly under the Parietal Eminence on the Skull when in position ; P.V., Pons Varolii.

—From BLACKFORD'S PHRENOLOGY.

CHAPTER XXIII

SECRETIVENESS.

THE CONCEALING FACULTY.

Were it only to get a correct understanding of this one faculty alone, it would be worth the while of magistrates, judges, lawyers, detectives, criminal investigators, teachers of the young, parents and business people to study Phrenology.

Secretiveness pervades all nature, and is essential to the life and safety of most species of animals, many of which would soon be exterminated had they not the instinctive animal sagacity to hide and secrete themselves away. Some burrow their way underground, others hide amongst rocks, undergrowth, or in trees ; and many have resort to cunning devices and deception, all of which indicates the necessity of a faculty such as Secretiveness in animal and insect life. Nature can conceal with propriety, but human beings often deceive themselves whilst attempting concealment. Secretiveness has a wide and important range of action. Its organ in the brain occupies a fairly large space, and the larger space an organ occupies, the more necessary, varied, important and extensive are its manifestations and uses. Its location in the animal group is significant that its function is to support as well as to exercise a special restraint over the animal propensities and passions. Nature is choke-full of secrets. Hence this faculty can be brought to bear on diverse and ever increasing fields of discovery, and is expecially useful to the scientist, investigator, analyst, explorer and inventor.

Gall says : “ Those who have heads very prominent at their sides, but flat on the top, are false, artful, venal, perfidious, vascillating and hypocritical. They will overwhelm you with politeness and flattery, and make you feel at home, that they may the more effectually plot your ruin without awakening suspicion. A family with whom Spurzheim and myself once dined had this organism, yet displayed the utmost frankness ; but our nine years’ acquaintance confirmed our phrenological opinion of them. The same thing occurred relative to a young lady, who seemed innocence personified, and also in a certain seemingly very friendly professor, who worked secretly against us.

In war it inspires the General with stratagems by which he surprises his enemy, conceals his forces, masks his designs, and makes false marches and feigned attacks. It always supposes a plan, and plays a peculiar part in society. It suspects the most innocent words and actions ; puts a false construction on everything ; and makes others responsible for what they never intended. Artifice and perjury characterise some nations, truthfulness others. Writers and poets in whom it is large will prefer romance, ingeniously combined facts and fiction, and bring their plots to unexpected denouements.”

A moderate or fairly good development of Secretiveness is very useful, as it gives to its possessor policy, guardedness, discretion, diplomacy, prudent reserve, self-possession, power to repress or conceal thoughts, feelings and emotions until the judgment approves of them being divulged. Persons with this faculty large possess considerable self-control, and are able to reserve their feelings, impose restraint on words and actions, and to appear quite cool and self-possessed during opposing, turbulent, irritating, trying and critical circumstances, and in times of danger and emergency. It is not difficult for them to keep secrets. They like to take people by surprise, to discover the secrets of others, yet jealously and most guardedly conceal their own. It is a useful quality when fairly developed in diplomatists, lawyers, statesmen, inventors, actors, magicians, conjurers

secret service agents and spies. Distrustful of mere appearance, alert to the wiles and secret plots of others, suspicious of motives, and apprehensive of lurking danger, it is of value, and may be employed in sensing and hiding a wrong, as well as in exposing it.

Excessive Secretiveness produces extreme reservedness, exclusiveness, shrewdness, evasion, insincerity of character, craftiness, cunning, hypocrisy, lying, trickery, stratagem, treachery, a disposition to conceal real motives and intentions to resort to underhand methods, tricks in trade, false pretensions, double dealing, intrigue, or to take a mean advantage of and to cheat. Persons of such development appear to be aiming at one thing while accomplishing another. They evade direct questions, are equivocal, non-committal, enigmatical, politic, managing, cool, self-possessed, diplomatic, mysterious, distant, distrustful, suspicious, wily, sly ; and when they have motives for concealment, appear as friends before your face, expressing themselves as glad to see you, whilst acting deceitfully and as enemies behind your back.

Secretiveness, when large, gives a strong disposition to selfishness, unless counterbalanced by large Benevolence. It is often accompanied by a good degree of Acquisitiveness. These two faculties working together prompt their possessors, from a love of cunning and desire for gain, to take advantage of the less wary and unguarded. Persons in whom Secretiveness is very powerful and active, especially if Acquisitiveness is large and Conscientiousness only moderate or small, are capable of resorting to the meanest devices in order to gratify secretive desires, and to attain their selfish ends. It is very interesting, and often highly amusing, to watch the manifestations of this faculty, both in animals as well as human beings. Some people realise no pleasure equal to that of deceiving or misleading others ; and suspecting other's motives, they frequently bring suspicion on themselves.

The usual motives which inspire reserve are often of a prudential kind which seek to acquire advantages while avoiding dreaded results. When some aim or purpose be determined upon that cannot be attained by open and honest policy, there is a temptation to employ secretive, underhand methods in those who have Secretiveness large.

Combe refers to the faculty as having the "Tendency to restrain within the mind the various emotions and ideas that involuntarily present themselves, till the judgment has approved of giving them utterance. It is simply the tendency to conceal, and is an ingredient in prudence, abuse, cunning, deceit, duplicity, lying."

Spurzheim says: "Cunning animals conceal with adroitness. Cats pretend to be asleep, but steal the meat the moment the cook's back is turned; and watch for mice without the slightest bodily motion; while the dog hides his bone. Cunning persons often tell lies to find out the truth; exaggerate the good to learn the evil; magnify virtues to learn faults; and in a thousand ways betray a concealing instinct. The primitive faculty which conceals ideas, things, intentions, and themselves, is always the same. I call it Secretiveness."

Secretiveness, it should be remembered, is simply a feeling or propensity, and to be of the utmost value should be conjoined to a good intellect, and a high standard of moral integrity; otherwise its manifestations are liable to be detrimental. Acting in conjunction with a poor intellect, it is often productive of the most ridiculous results. Persons endowed with large Secretiveness rely on their powers of cunning; and setting as they do cunning before intellect, thinking that others cannot see through their motives, frequently do the most ludicrous things; and they are rarely disposed to allow others, even highly intellectual people, the credit of a better understanding than themselves.

Secretiveness is said to give tact. In certain phases of its action a good deal of tact appears to be manifested,

but it is decidedly inferior in quality to the tact which comes from Human Nature. A person possessing a large development of the organ of Human Nature or Intuition, even though he has small Secretiveness, possesses far superior ability to deal advantageously with men, as well as matters needing diplomatic skill, than one with large Secretiveness and small Human Nature. Therefore I should advise the cultivation of Human Nature rather than Secretiveness. It is a much more ennobling and useful faculty to possess, and as learning advances and man progresses, and as intelligence and goodness of mind increase, Secretiveness will be less needed. A person possessing large Secretiveness, combined with large intellectual faculties and Conscientiousness, and small Language, talks little, stores his mind with learning, but keeps his knowledge and experience too much to himself, which detracts from his displaying himself or his knowledge to advantage. While its exercise is sometimes necessary to personal safety, and whilst we may sometimes need to veil our aims and purposes, it is not so necessary to hide our sympathies, knowledge and experience.

Those who possess a moderate development of Secretiveness, combined with large Language, Friendship and Agreeableness, make themselves exceedingly pleasant, genial and sociable, are good company, talk freely, but not rashly or indiscreetly, and with large Hope are bright and lively conversationalists. Add to these Benevolence, and feeling free and generous themselves, they give others credit for the like good feeling.

When small, a person is unduly frank, transparent, unsuspecting, blunt and outspoken, eager and indiscreet, revealing to others all his own and his neighbour's personal and private concerns, without counting the cost or weighing the consequences, and so they may cause much perturbation in social intercourse and society by being too communicative, bold and explicit in the enunciation of opinions, and

by their exposure of secrets and the expressed intentions and confidences of others. Hence a reasonable development of Secretiveness is an advantage, in that it prompts to the judicious and morally permissible concealment of thoughts, and gives to the possessor capacity for prudent reserve in expression and conduct, and ability to legitimately conceal sentiments, passions and opinions that would tend to wound other's susceptibilities. It further prevents an individual from unduly committing himself, and has a restraining influence because of the restraint it imposes on one's words and actions. To express one's thoughts and feelings abruptly and spontaneously is impolitic to ourselves, and decidedly unjust to others. Candid, open-minded people, having Conscientiousness, are highly honourable, and acting on honourable impulses, they believe that others would so act, though by giving too free expression to what they think and feel, are liable to place themselves in awkward and difficult positions, as well as subjecting themselves to being imposed upon. They are constantly disposed to commit themselves, to act indiscreetly and impulsively, and to play into others' hands too readily. Such persons exhibit more honesty of purpose, and are more easily understood than those who are so very secretive, and who clothe all their deeds and actions in mystery, darkness and obscurity ; yet they need to be careful lest undue advantage be taken of their outspokenness, candour and sincerity.

Too much Secretiveness affords an indication of insincerity of character, and concealment of real intentions and motives, and disposes individuals to be exceedingly reticent, opaque, stolid in manner, suspiciously inclined, mysterious, and an enigma to themselves, and misunderstood by others.

Gall's reference to the discovery of Secretiveness is interesting. He says :

“ In early youth, I was struck with the character and form of the head of one of my companions who, with amiable dispositions and good abilities, was distinguished for cunning and trickery. His head was very large at the temples, and naturally inclined forwards. Although a faithful friend, he found an extraordinary pleasure in employing every possible device to make game of his schoolfellows, and mystify them. His natural language was precisely the expression of cunning, such as I have often observed in dogs and cats when playing together they wish to give each other the slip. Subsequently I had another companion who, at first sight, was candour personified. No one had ever mistrusted him, but his gait and manner were those of a cat watching a mouse. He proved false and perfidious, and shamefully deceived his young schoolfellows, his teachers and parents. He carried his head as before mentioned ; his figure was handsome, and his head exceedingly large at the temples. One of my patients, who died of phthisis, generally passed for an honest man ; after his death, I was struck with the size of his head in the temporal region : and shortly after, I learned that he had cheated his acquaintances, and even his mother, out of considerable sums. At Vienna I was often in company with a physician of uncommon attainments, whose character for cheating rendered him universally despised. Under pretence of dealing in objects of art, and of lending on pledges, he fleeced all who put any confidence in him. He carried his trickery and cheating so far, that the government warned the public, through the newspapers, to beware of him ; for he had practised his arts with so much dexterity that he never could be legally condemned. He frequently told me, with an air of sincerity, that he knew no greater pleasure, no more exquisite enjoyment, than that of duping people, and especially those who distrusted him most. As this physician's head was also very large at the temples, I was naturally impressed with the idea that the essential quality of this character cunning is a primitive one, and is manifested by a particular organ of the brain.”

From the above it would seem that Dr. Gall placed this organ rather more in front than behind the ear, but

with all deference to him, I regard the location of Secretiveness as being rather further back than he describes it. Its location is fairly definitely shown on Fowler's china bust. The organ is located at the inferior edge of the parietal bones, about an inch above the top of the ear, over Destructiveness, and has a horizontal position in the super-temporosphenoidal convolution. When large it is indicated by width and fulness to the middle of the sidehead above Destructiveness and below Cautiousness, sometimes giving a bullet-headed appearance.

Dr. Gall found it largely developed in a great number of cunning, deceitful individuals. Hence he called it the organ of Cunning. Dr Spurzheim gave it the more appropriate name of Secretiveness. All carnivorous animals, and such as have to seek their prey or protect themselves by stealth and cunning, are invariably strongly endowed with Secretiveness. It is large in the cat; and the fox and magpie are proverbial for their inveterate cunning.

This faculty lends meaning to the aphorism 'Set a thief to catch a thief.' Secretive people are always wary and dubious of others who are Secretive, and they delight in vying with one another in matters that are enigmatic, mysterious, subtle and underhand. Hence secretive people generally get on fairly well with others who are secretive; whilst others lacking in this faculty get on best with those in whom it is small, and they have an almost positive dislike for largely secretive individuals. Persons in whom it is small and Conscientiousness large like straightforwardness. They cannot bear innuendo, humbug, the evasive covering up of matters, and so making them seem to be different from what they really are. With small Conscientiousness and large Secretiveness the individual is deceitful and treacherous.

To counteract over strongly developed Secretiveness, which is often shown in a quiet, sly demeanour, stealthy glances, evasive answers, and lack of candour and directness,

eradicate all tendency to duplicity, dissimulation and deceit. Cultivate a free, frank and untrammelled disposition; be more communicative and candid in intercourse with others, never equivocate, and in everything be straightforward. Concealment and reserve are productive of misunderstanding and suspicion.

Secretiveness is a distinct factor in influencing and moulding the trend of reputation, and frequently plays a great part in respect to a person's real character as compared with his reputation. For purposes of disguise or deception, and to gain their own ends, very many assume to be what they are not; hence a person's reputation is not always his true character. A person may have a bad character, yet be able to hide the true facts underlying his character, so that his reputation may appear better than is his character, or *vice versa*. Secretiveness may be instrumental in concealing for the time being scandalous conduct, lying, slander, intrigue, double-dealing, roguery in business, murder and every sort of crime and wickedness, while the reputation may appear to be unsullied. The law courts are a constant revelation of the truth of this. There are more hypocritical conniving criminals out of jail than there are in. It is the less wary, those possessing smaller Secretiveness, and so unable to hide their misdeeds and defalcations, who more frequently get into jail. Secretiveness, whilst affording but small real intellectual security, is a shield behind which many dastardly crimes are committed and when the faculty is observed to be large in a child, its function and evil tendencies should be explained and deprecated, and every possible effort made to restrain it, or the child, beginning with small deceptions, may grow up to be a habitual criminal, a disgrace to his family, and a menace to society.

There is more crime committed under the seeming safeguard of Secretiveness than any other faculty of the mind. It is a prompting element in vicious and dastardly

contrivance, and is invariably large in criminals who take the lives of their victims by poison and other secret means. It is not usually large in those who commit crime and murder in an impulsive, rash and daring manner. Murder by poisoning, whilst still having some vogue, is not so prevalent now as years ago, when the notorious Dr. Palmer, the great Rugeley poisoner, before being found out and convicted slowly poisoned eleven victims, including his wife, whom he professed to dearly love, as well as near relations and others, to get their insurance monies. Secretiveness is almost invariably the chief faculty employed in poisoning, and if detectives, criminal investigators, lawyers and judges, would acquaint themselves with Phrenology, or engage phrenologists to diagnose murder cases, they would more readily get at the facts and reasons which instigate, and are the incentives to murder and crime. The time will come, I am confident, when the law will realise the necessity of phrenological diagnosis and help. Intellectuality, which is more baffling to criminal investigators, than are the mere manifestations of Secretiveness, will in the future be resorted to by criminals in the committal of murder crimes. Those having Secretiveness large possess such an absolute feeling of surety in their own capacity to conceal, evade and circumvent the real facts concerning matters, that it is a temptation to them to indulge the function of this faculty to its fullest extent ; but cunning people are very liable to betray their assumption and cunning in their very attempt to cover up, hide, and falsely construe their real intentions. There is an old saying which should be remembered that 'Truth will out,' and when intrigue and duplicity are eventually detected, then the revelations come with telling conviction.

Dual personalities, as portrayed in the story of Jekyll and Hyde, by Robert Louis Stevenson, is a very clever demonstration of the manifestation of Secretiveness combined with large Human Nature.

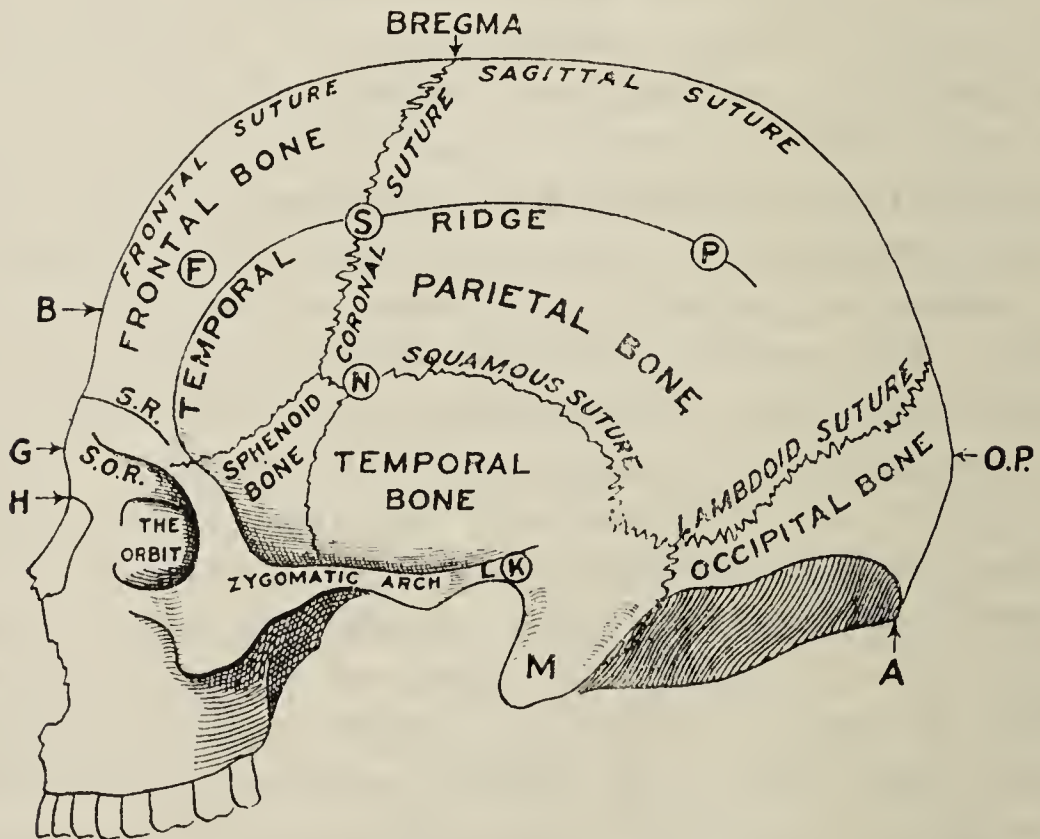
Blackmail is a characteristic of large Secretiveness. This crime could not have been so prevalent in Gall's time, or I feel sure he would have attributed it chiefly to the function of Secretiveness. Whilst murder by poison is not done in such a wholesale manner as years ago, blackmail is a more prevalent crime, and there is possibly now more roguery, characteristics of which Secretiveness and Acquisitiveness are the basis, combined with large Self-esteem and Firmness, a shrewd intellect, and lack of Conscientiousness and Benevolence. The Confidence trickster is similarly endowed.

Many of the most serious contemplated crimes have their origin in large Secretiveness and Acquisitiveness, combined with well-developed reasoning faculties, and a low moral brain. Persons so organised are the worst type of natural criminal, though they more often get off leniently or scot free than others who are almost devoid of secretive and acquisitive tendencies, and hence are less cunning and subtle. The penalties of the law ought to be more severe for the former than the latter types, who unthinkingly fall into wrong-doing as sheep go to the slaughter. These latter types are teachable, and with right training, most of them could be made honourable, good citizens ; but the former are a menacing evil to society, and almost incorrigible. They live and die rogues and criminals, and are mostly fit only for spying and secret service—a service which ought never to be needed, and would not be were Phrenology better known and practised. In this matter alone the State could be saved a great deal of ignominy as well as tremendous monetary expense.

Those in whom it is detrimentally large should endeavour to be more open-minded and confiding, more trustful, straightforward, direct ; avoid equivocation, and in everything be frank and sincere ; and less cold, distant, restrained and suspecting.

Those needing to cultivate it should not be so open-minded, or advantage may be taken of their candour and sincerity. Trust others less, cultivate self-possession and control of the feelings, instead of allowing momentary impulses to rule conduct.

An excessive development of this faculty is the worst mental legacy a person can be endowed with. It is useful to many animals, but a snare and menace to man when much more than averagely developed. It can never subserve the purpose of intellect.



SKULL, showing Bones, Ridges, Sutures, Points etc. The Bregma and Lambda, are indicated by arrow points. A., Inion; B., Ophryon; F., Frontal Eminence; G., Glabella; H., Nasion; K., Auditory Meatus; L., Preauricular Point; M., Mastoid Process; N., Pterion; O.P., Occipital Point; P., Parietal-Eminence; S., Stephanion; S.R., Superciliary Ridge; S.O.R., Supra Orbital Ridge.

CHAPTER XXIV.

COMBATIVENESS.

THE COURAGEOUS, DEFENSIVE FACULTY.

As there are opposing and antagonistic conditions constantly occurring throughout all nature, man as well as animals has need of a faculty whose function is to contend with, ward off and resist these conditions. It is the office of Combativeness to do this. It implies opposition towards anything that demands resistance, whether physical or moral, and adapts man to a world where danger and difficulty abounds. The legitimate exercise of this faculty provides its possessor with enjoyment when employed in contending.

The faculty of Combativeness gives courage, bravery, pluck, daring, boldness ; intrepidity, dauntlessness, resistive force and energy, defiance and resolution. It is productive of a love of opposition, contention, rivalry and competition ; gives self-restraint, presence of mind and coolness in danger and emergency, the desire and capacity to encounter, break down and overcome impeding obstacles, and accomplish projects involving difficulties and opposition. Conjoined to large Conscientiousness it inspires fortitude, and aims at the security and protection of one's own and others' rights. It resents every sort of encroachment, makes boundary walls and frontiers, and securely protects them. It is a great factor in sports, contests, feats of strength, trial tests, contending and matching itself with others for the sheer love of achievement, overcoming and winning. Resolute and brave, it revels in heroic gallantry, also in

pugilistic encounter, the art of self-defence, provoking assault, strife, and fighting embattled tyrannies.

Intellectually expressed, it gives love of debate, controversy and mental conquest, and readily challenges and arraigns itself against anything disputable, contentious, opposing or imposing. When excessive, it gives undue aggressiveness, the disposition to be quarrelsome, fault-finding, contentious, contradictory, bellicose, pugnacious, warlike. Soldiering, prize-fighting, and wrangling are a gratification to this faculty. Deficiency is indicated by feebleness of resistance, cowardice, lack of spirit, bravery, gallantry, of presence of mind in the face of danger, opposing capacity and courage, and meekly to tolerate imposition. Without combativeness personal conflict could not be endured.

Persons in whom Combativeness is large, desire to overcome obstacles ; they cannot bear to have their way obstructed. It is productive of a defiant spirit, and enables individuals to fight the battles of life—their own and those of others—to master their studies, and triumph over difficulties connected with their everyday occupations, trade or profession. It gives to the disposition an undaunted feeling, and so helps the explorer in enterprising and daring adventures, the sailor to fight the storms of the ocean, the engineer to build bridges over deep ravines, and to bore tunnels through mountains. It also helps the reformer to combat the evils that impede the progress of mankind, to bring about a readjustment of the conditions of life, so that they may be more in harmony with the higher needs and aspirations of humanity.

Though not an intellectual faculty, and thus never able to take the place of intellect, yet Combativeness often acts as a spur to stimulating an average intellect to such a degree of exertion as to give the impression that such an one is endowed with an even greater mentality than he actually may be ; while the mentality of a naturally powerful mind,

capable of immense achievements, may remain listless and dormant for a lifetime, and great forces kept in abeyance through lack of co-operation with the stirring impulses and active influence of Combativeness. Frequently a small brain acts with considerable energy, performing much mental exertion, while one of a larger endowment accomplishes very little when lacking the combative spirit.

It is this faculty combining with Self-esteem and Approbativeness that prompts the desire to overcome every kind of resistance, to surmount all difficulties, obstacles and barriers standing in the way of success, to conquer alike opponents and enemies, to brave every danger and vicissitude, and feel triumphant over every victory. It rejoices in and craves success in everything set up in opposition to it ; hence its importance and usefulness in every kind of enterprise. Combativeness is always large in pushful, aggressive business people, in fighters and pugilists, and persons of contending dispositions. All animals of fighting propensities, such as the bull-terrier, bull-dog, and tiger have this organ large ; it is weak in timid species such as the greyhound, hare, sheep, etc. Some of the smaller animals are better endowed with Combativeness than larger ones, and proportionally are more courageous, as in the ferret compared with the hare, the dog with the stag, and tiger with the horse or elephant.

Dr. Gall went to considerable trouble in regard to the discovery and location of this organ. He found that those who delighted in quarrels had that part of the head immediately behind and a little above the ear much larger than those of a mild, pacific disposition.

Combe says :—“ Combativeness confers the instinctive tendency to oppose. In its lowest degree of activity it leads to simple resistance ; in a higher degree to active aggression, either physical or moral, for the purpose of removing obstacles. Courage is the feeling which accompanies the active state of the propensity.” He further

remarks that :—“Combativeness is necessary to all great and magnanimous characters ; even in schemes of charity and philanthropy, opposition will arise, and give employment for the combative spirit.”

It doubtless adds impetus to the execution of such schemes, though Alexander Bain, a very able, profound and philosophic thinker and critic, says, in reference to Combe’s statement :—

“When Combe says that the propensity is necessary, even for philanthropic schemes, he cannot mean the pure pleasure of fighting, for predominance of that peculiar temperament would lead one to enter on a benevolent enterprise merely because there was scope for pugnacity, and to abandon it when there was no longer anyone to contend with.”

It should be understood that this faculty only helps and supports. It requires other mind powers working in conjunction with it to accomplish and carry conditions through to their fullest efficiency and perfection. It extends its operations to every conceivable kind of defence, in which the other faculties are interested, and demand or desire support. Combined with large Conscientiousness and Vitativeness, it is a zealous defender of rights, and of life. It gives the disposition to court difficulty and danger, to encounter opposition, and defend oneself and friends and belongings.

The courageous soldier and sailor, the bold controversialist, the fearless reformer, prize-fighter and wrestler, as well as the pugnacious brawler, are sustained by the spirit which proceeds from large Combativeness.

Large Cautiousness quells the action of Combativeness, which when large is an active element in rage, spite and cruelty. When associated with small Cautiousness and Secretiveness, imprudent outspokenness, intrepidity and daring may be anticipated.

It confers combative energy for the purpose of overcoming obstacles and accomplishing projects involving difficulties and opposition. It has for its main object self-protection, and is ever ready to defend, resist, oppose or defy whatever may come in the way to impede its action. Aggressiveness is one of its characteristics, and conjoined to Secretiveness it gives presence of mind and readiness to take action when confronting dangers and emergencies. It aims at efficient action, and when large there is no lack of daring, boldness and courage. In association with intellectual matters, it is shown in love of argument and debate, and when large its possessor is capable of becoming an antagonistic, passionate, and often unconquerable opponent.

It is strong in the rebel, and a factor in enhancing civilisation ; it is also large in pugilists, and those who commit crimes involving bodily injury.

My old friend, James Webb—he and I were the only two who contributed to every issue of the nine volumes of “The Popular Phrenologist”—dealing with this faculty says :—

“ There are rebels who rebel from principle ; there are those who rebel from a love of opposition. The expression of our various faculties is affected by our education and environment. Thus the organ of Combativeness in the barbarian exhibits itself in physical combat, wrestling, fighting, etc.: but in civilised life, mental efforts—discussion, ridicule, persuasion, etc.—are resorted to in order to expose error, selfishness and deception. In the future, when our quarrels and political and religious disputes have ceased in the presence of unity ; when our industrial Anarchy has given place to Association, our Combative faculty will sustain and animate emulation and rivalry for the benefit of the commonwealth. No social progress can condemn any of our faculties to uselessness. We have too long been fighting and wrestling for ourselves. When ‘civilisation’ is civilisation, we shall labour for the good of all.”

A good development of this faculty is not only useful but necessary, and in the young it should be judiciously guided rather than checked. A deficiency is shown in cowardice and lack of spirit and courage. Those in whom it is small allow themselves to be imposed upon. A little righteous indignation, and resentment of wilful enroachments on recognised well established principles and rights is beneficial. It is a much needed quality in the reformer, educator, agitator, public speaker, lecturer, statesman, lawyer, surgeon, police officer, miner, explorer ; and many others engaged in employments requiring courage and daring, if their labours are to be wholly successful. A timid public speaker or writer conveys his half-hearted, timorous feelings to others, and however good or useful the subjects he espouses may be, a weakness of the combative spirit limits its efficiency and usefulness.

When Combativeness is detrimentally weak, it should be cultivated ; to do this constant efforts must be made to courageously assert and protect rights, attack wrongs, seek opposition, and never allow imposition. If too large and active, it may be restrained by avoiding opposition, argument and contention ; by saying things mildly and pleasantly, and controlling passionate and angry feelings.

An excess of this faculty imparts a hostile and disagreeably aggressive spirit, disposing persons to be unduly interfering, cantankerous, opposing, contradictory and contentious, and when uncontrolled by other faculties it is productive of a bullying, hectoring, pugnacious, quarrelsome, rebellious disposition.

Gall's account of the discovery of this faculty is intensely interesting. He says :—

“ I assembled together in my house a certain number of individuals of the lowest class and of different occupation ; I gained their confidence and prompted their candour and loquacity by gifts of money and free supplies of wine and beer. When I had thus brought them into the required state of mind, I induced them to tell me what they knew

of each other's character, both of their good and bad qualities and doings. Among the varied characteristics which they described, the most prominent, that which had most attracted their attention, was the disposition to quarrel and fight. The most pacific of their comrades were despised as cowards.

The most quarrelsome found great pleasure in narrating to me their exploits, and I was curious to learn whether the heads of these *braves* displayed anything which distinguished them from the poltroons. I ranged on one side all the *querelleurs*, and on the other all the *pacifiques*, and examined very carefully the heads of both. I found that all the first class had greater breadth of head immediately behind and at the level of the ears than the second. I invited to another seance only the extreme cases of each class, again repeated my researches and found the first results confirmed.

There was no danger here of being deceived by false philosophical theories concerning the origin of our faculties and emotions. The people with whom I was dealing were children of nature, unrestrained by education and conventionality, so that their character came out distinctly. Among such people each individual abandons himself without reserve to his inclinations, and thus all his actions bear the direct impress of his organisation, with but little modification by external circumstances. I thus commenced to presume that the desire for quarrelling might be the function of a particular organ, and therefore endeavoured to find other men recognised as brave, and others recognised as cowards. In the battle with animals, then still extant in Vienna, was a young champion of extreme intrepidity, who frequently entered the arena to fight alone with furious wild boars or bulls, or any other ferocious animal. I found in him the region already indicated very broad and projecting. I took a cast of his head, and other casts of other champions, in order not to forget the specialities of their conformation. I examined also the heads of some of my own comrades who had been dismissed from their universities on account of their continual quarrels and duels; one of them especially who amused himself by frequenting cabarets and chaffing the workmen who came there to drink until they attacked him, when he extinguished the candles, and fought with

all around, a chair being his favourite weapon. He was a little and apparently weak man, and reminded me of another fellow student, a Swiss, who at Strasbourg amused himself by provoking and fighting with men much bigger and stronger than himself. I visited many schools, and examined the most quarrelsome boys, and also the poltroons, and extended my observations among the families of my acquaintances.

In the course of my researches, my attention was arrested by a very handsome young woman, who, from her childhood, had been fond of dressing herself in male attire, and going secretly out of doors to fight with the blackguards in the streets. After her marriage, she constantly sought occasion to fight with men. When she had guests at dinner, she challenged the strongest of them, after the repast, to wrestle with her. I likewise knew a lady who, although of small stature and delicate constitution, was often judicially summoned because of her custom of striking her domestics of both sexes. When she was on a journey, two drunk waggoners, having lost their way in the inn during the night, entered the chamber where she was sleeping alone. She received them with such vigour with the candlesticks, which she hurled at their heads, and the chairs, with which she struck them, that they were forced to betake themselves to flight."

He adds that :—" In all these persons I found the part of which I have spoken developed in the manner described, although the forms of their heads differed greatly in other respects. These observations emboldened me, and I began thenceforth to speak in my lectures of an organ of Courage, as I then called it. A little later a General died, whose sole reputation was based on his courage and his love of fighting. I found on his skull the same conformation as in the young circus champion."

Gall called this organ the Instinct of Self-Defence, Defence of One's Property, and Courage ; Spurzheim named it Resistance, also Propensity to Fight ; Robert Cox gives a careful analysis of the faculty in Volume IX of the Edinburgh Phrenological Journal, and concludes that when stripped of all accidental modifications, it is

the instinct to oppose, and he called it Oppositiveness ; Spurzheim finally named it Combativeness.

The organ of Combativeness is located immediately behind and on a level with the top of the ear, extending itself in a perpendicular direction at the posterior inferior angle of the parietal bone. A parallel line at the top of the ear and extending a little behind would be near the centre of this organ ; its development gives prominence and breadth to the head in this region.

COURAGE.

A CHARACTERISTIC OF COMBATIVENESS.

It is surprising what a great number of people there are who in other respects are highly gifted, but who are deficient in courage.

Genius is usually regarded as a rare quality. Thus, if our own, our neighbour's or someone else's child shows some particular signs of genius, it is held in high esteem, and as a commendable example to others ; yet it may surprise many to know that courage is a quality almost as rare as that of genius. For one possessing the elements of true courage, there are many who are endowed with superior intelligence, which under favourable circumstances could possibly blossom into genius.

Courage may thus be regarded as among one of the more rare mental qualities, and it is always greatly appreciated. The newspaper press, recognising this, is ever ready to extol and commend acts of personal bravery, pluck and daring.

National greatness is the outcome, not only of courage, but also of well directed intelligence and sense of duty. We have records of many brave sailors, soldiers, aviators

and explorers ; and of the heroic deeds and actions of those who have imperilled or sacrificed their lives for the good of their fellows.

It costs men much to be courageous when of necessity they must go against public opinion, fight the popular party, and for conscience sake take the weaker side. Hence well developed Combativeness is an indispensable mental quality in the battle of life. It supports the mind under trying circumstances, and gives to it fortitude, calmness and self-restraint when struggling with seemingly insurmountable opposition and difficulties.

There are many men and women who have great gifts to present to the world, but lacking pluck and courage, fail to use them ; though it may not always be want of courage that hinders the manifestation of these gifts. There are often other weaknesses inhibiting the output of mentality and genius. Hence the advantage of knowing these hindering conditions, as indicated in each individual's phrenological developments.

There are two distinctive kinds of courage : moral and physical. Ministers, lawyers, authors, teachers, agitators, especially need moral courage, since they have to appeal to others through their intellect, reason and moral faculties. Soldiers, sailors, aviators, explorers, hunters, wild animal tamers, require physical courage, as do many mechanics, manufacturers and others who work in dangerous positions and business.

One in whom Combativeness is small and Destructiveness large will frequently put up with a great deal of imposition and opposition without any especial show of resentment or self-defence, but when thoroughly aroused, the feelings of wrath and indignation may be so excessive as to be almost uncontrollable. I have examined many such persons who, when they could restrain themselves no longer, have given way to passion to such an extent as seriously to affect their health.

The man with large Destructiveness and small Combativeness is more passionate than pugilistic, owing to his being deficient in the resistive, contending, pugnacious, or lawyer-like, argumentative qualities, as a ready means of defending himself, which are characteristics of large Combativeness. Such a person will hold aloof or steer clear of opposition if he can do so conveniently ; but when it is necessary to resort to forceful methods in self-defence, he does not play a losing game. He hits forcefully, his blows are powerful and effective, and his speech violent, angry, passionate.

A morally courageous person is not necessarily of an arrogant, pugilistic or quarrelsome nature, but rather of a cool, brave, self-controlled, resolute demeanour ; one who dares to brave the storm in the midst of dangers, difficulties and oppositions, though much self-sacrifice may be needed to achieve the good he is desirous of doing.

Many acts of self-denial need courage ; hence the desirability of its cultivation. What mean, paltry things some people will stoop to, witness or sanction when lacking courage to contend with and face opposition. Such individuals not only allow themselves to be imposed upon, but they will frequently countenance the committal of low, unprincipled, despicable acts, while allowing important matters, which should conscientiously demand their serious attention, support and protection, to take their course unheeded and without challenge.

Courage is a quality which is largely appreciated by the majority of people. When we hear a minister or public speaker who has the courage of his convictions—who dares to speak his mind, proclaiming his views regardless of cost ; who dares, in fact, to do his simple duty, crowds flock to hear him. The same may be said of a writer ; if he has the courage and daring to truthfully speak out, his writings will be largely in demand.

The cultivation of courage is much neglected. Parents should encourage and foster the development of this quality in their children. It is highly important from a moral as well as a physical standpoint, and it would frequently be of sterling value to them.

To fight the battles of life manfully and successfully requires considerable pluck. Hence the need to instil the sense of courage—moral and physical—into the minds of young people. The last rash act of many a suicide is frequently due to want of courage to face that which would appear to many, more strongly endowed with this quality, but an ordinary difficulty.

To cultivate courage, make every effort to be brave, daring, and self-possessed in dangerous and trying circumstances ; also courageously assertive, even defiant, when these qualities can be usefully employed. Never calmly put up with wilful imposition. Advocate and uphold whatever is worthy of support, however much it may be ridiculed. Never give up on grounds of opposition alone ; and whenever opportunities afford, join in debate and take part in public meetings and discussions. Fear arises both from excessive Cautiousness as well as weak Combativeness.

To be void of fear, and overcome and master seemingly insurmountable difficulties, is a lofty feeling to have secured, and an inspiration to others to follow the example. To rid the world of fear would be to rid mankind of one of its worst enemies.

CHAPTER XXV.

DESTRUCTIVENESS OR EXECUTIVENESS.

THE FORCEFUL, EXECUTIVE FACULTY.

Almost from the commencement of my practice, I have preferred to call this faculty Executiveness, which fairly explains its useful association with the intellectual and moral faculties, as well as its destructive function, and for general use is a more refined nomenclature. O. S. Fowler, though prolific in his description of its destructive manifestation, also suggests Executiveness as being an appropriate name. Gall called it The Carnivorous Instinct also Instinct du Meurtre, meaning a disposition to kill, which was erroneously translated in English into the word murder. This mistake has unhappily caused much ridicule towards Phrenology. Spurzheim named it Destructiveness.

Destructiveness occupies a conspicuous position, being situated immediately over the opening of the ear, and extends a little backward and in front of the top of the ear. When large, there is a decided prominence in this region, shown by great width of the head, and sometimes by unusually protruding ears, and a heavy base to the brain, which is not always favourable, for then the executive organ is extremely large and there is danger of cruelty and passionate feelings having too much sway. When the organ is large, the meatus auditorius, or opening of the ear, is relatively lower down than the external angle of the eye, in which case usually a line drawn from the eye would pass well over the opening of the ear. A small organ is indicated by flatness or narrowness of the head. This part of the brain is

generally small in the Hindus, and all tribes and nations and individuals wherein the animal instinct plays a small part.

The term Destructiveness more especially describes the faculty in its abnormal state. Associated with its discovery, Dr. Gall frequently found it very large in murderers, who lacked Conscientiousness and the moral organs. There is always the liability of excessive manifestation of this propensity when it combines with the selfish apart from the moral faculties ; yet many of the world's most learned and good men have this organ large, but acting in conjunction with and controlled by the moral qualities, which are strengthened by its use and action.

The function of this faculty gives executiveness of purpose, physical and mental energy, force of character, power of endurance, capacity to overcome, and the desire to put propelling effort into whatever the individual is interested in doing. It might well be called the propelling faculty, for like the propellers on the sides of ships and engines, it propels, compels, and carries forward the whole mental machinery. It is the propensity that dowers individuals with the necessary mental and physical qualities to enable them to execute, subjugate, exterminate, pull down, crush, destroy ; to cause and endure pain and suffering, and resolutely go through severe trials and hardships, and is a very necessary quality in all pioneer workers and explorers. Efficient leaders and organisers of strikes have it large ; and surgeons and dentists also need it. It does not create or organise, it does not plan new methods ; but it is absolutely essential in the execution and efficient carrying out of great projects and plans, and is a valuable faculty when associated with well-developed intellectual and moral organs ; wherewith it is fulfilling its legitimate function, and so adding increased action and output to the mental and moral growth and development of mankind. The biblical command : " Whatever thy hand findeth to do, do it with all thy might," very appropriately applies

to this propensity. All persons of resolute determination, vigorous action, strenuous endeavour, possessing energy and force of character, have this faculty large. It forces success out of every enterprise it undertakes. It is this faculty that is at the basis of every sort of efficiency.

In excess it gives undue severity, harshness, anger, violence, rage, revengefulness, hardness, cruelty ; it is also productive of resentment, vehemency of expression, swearing and cursing, the disposition to threaten, torment, torture, injure, tyrannise, oppress and embitter. Passionate excitable, fierce, and impatient of results, militant in spirit, delighted with turmoil and smashing, it flies into a passion upon any trifling pretext, has a craving desire to vent the mind on something, to remove and if necessary exterminate or annihilate whatever impedes its way or is annoying, unpleasant, undesirable or obstructive. It is large in children who are passionate, and smash and destroy their toys. Its deficiency is indicated by lack of efficiency, propelling power, force, energy ; and a passive, inefficient and lackadaisical disposition.

With a heavy base to the brain, public speakers and orators tend to be vehement and forceful in speech, but often lack refinement and artistic taste ; the force-giving faculties out-weighting the idealistic, poetical and spiritual. Musicians with large Destructiveness and Combaticiveness have not generally such a fine delicate touch as those in whom Ideality and the psychic qualities predominate ; hence they fail in producing the more exquisite, mystical and dreamy music. In the literary world likewise, there is considerable variety and contrast in the subject matter of different authors. Some writers are forceful, vehement, vicious, irascible, destructive ; others are idealistic, imaginative, psychic, sympathetic. The man with large Executiveness is always seeking to drive his points home, to stir up, arouse and invigorate his readers, and so demonstrate his meaning in a definite and efficient manner. Such are

decidedly efficient and convincing, though they may lack refinement and delicacy of style.

An excess of Destructiveness in a prize-fighter makes him brutal. Once when I was telling a father who had brought his two boys to me that the one I was delineating was capable of being a good mechanic, he exclaimed : "Mechanic, gah ! I'm going to make pugilists of both of 'em." I told the father that the elder youth was athletic, and would be clever in physical sports ; but if he made the younger one a pugilist, his enormous Destructiveness would cause him to be more forceful than scientific, and that he would show no hesitancy in unmercifully knocking out his opponent. Years after, when grown up to manhood, in one of his contests at the National Sporting Club, he killed his opponent, and was tried for manslaughter. He occasionally called on me, and on one of his visits, having read in the newspapers of his trial, I asked him why he took up pugilism after what I had told him and his father. He said he was sorry he had killed his man ; he did not mean to do it. Why he went in for the ring was that he worked in a factory which he did not like. He would have preferred what I recommended—engineering. He later became a bookmaker. His brother, he said, was a far more clever boxer, more scientific, and had seldom been beaten.

Prize-fighting may be regarded as a manly sport, but there is a good deal that is brutal and demoralising in such exhibitions, as there also is in hunting, and the so-called delights ascribed to the excitement of the chase, both of which are recognised as inherent in the race, acquiesced in by society, and tacitly sanctioned by the State. War also produces a satiety of the worst manifestations of the destructive faculty. Soldiers are trained to kill and destroy ; reckless destruction, devastation, and demolition of property, and the taking of life are permissible and encouraged in war, but are criminal and punishable in civil life. The incongruity of all this is perhaps better left unexplained.

The gratification of an excess of this faculty is often the chief incentive for the committal of arson.

As all matter is continually undergoing change, and things by myriads must be exterminated to fit the earth for human habitation until wanted by man, the destructive element is constantly needed to remove or exterminate all that is obsolete and useless. Preceding nearly all great reformatations and achievements, the way needs to be prepared and cleared. In the opening up of new countries, forests have to be cut down, rocks blasted and removed, ferocious animals dealt with, weeds and devastating swarms of pests and vermin exterminated, and barren and waste tracts of land need irrigating, together with the planting and afforestation of new soils. Old and dilapidated properties, and pestilence breeding slums may need demolishing, whereon to build up-to-date sanitary houses, new towns, and garden cities. In manufacturing businesses, defunct and out-of-date machinery needs to be scrapped, and in nearly every kind of business there is much that needs getting out of the way ; and old, dilapidated and useless things got rid of, before a new start can be made. The same applies to institutions, laws and governments, and to schools of learning ; educational curricula that prevailed and usefully fulfilled their purposes in the past also have to be swept away to make room for new, more advanced, efficient and better teaching and government. It is the function of Executiveness to rid the world of every sort of defunct, useless thing—vegetable, animal or mineral—that is obnoxious and inimical to man's interest and welfare, or to turn them into new channels of usefulness. Minus this faculty we should be loath to destroy anything, even though it for ever stood in the way, and was a constant source of hindrance to progress and success. A good development is thus essential to human advancement, efficiency and progress.

Dr. Spurzheim had this faculty very large, and had he not kept it well under restraint could, when provoked, doubtless have been very passionate, of which he must have been aware, for having been attacked by some opponents on one occasion, Combe remarks : “ He said to me, ‘ I am too angry to answer that attack just now ; I shall wait six months.’ He did so, and then wrote calmly like a philosopher.”

The organ was discovered by observing the differences in the crania of carnivorous and frugivorous animals. Gall, without drawing any inference from the fact, was in the habit of showing to his hearers that one class of animals could be distinguished from the other by observing the configuration of the skull, even though all the teeth were lost. In frugivorous animals only a small portion of the brain lies behind the external opening of the ear, while in the carnivora a considerably larger mass is situated there. He found, besides, that the skulls of the latter were more prominent above the ear than those of the former. In the course of these observations Gall tells us that :

“ The skull of a parricide was once sent to me, which I put aside without ever thinking that the skulls of murderers could be of use to me in my researches. Shortly after I received the skull of a highway robber who, not satisfied with committing robbery, had murdered a number of persons. I placed these two skulls side by side, and examined them frequently. Every time I was struck with the fact that, though differently formed in other respects, there was in each a prominence strongly swelling out immediately over the external opening of the ear. The same prominence I found also in some other skulls in my collection. It appeared to me not merely accidental that in these two murderers, the same cerebral parts should be so much developed, and the same region of the skull so strongly prominent. I then began to make use of my discovery, on the different conformation of the brain and skull in frugivorous and carnivorous animals, and for the first time understood the meaning of the difference. The

brain of the latter, I said to myself, and that of the murderers, is developed in the same region. Is there any connection between this conformation, and the disposition to kill ?”

Gall’s answer to this query should be esteemed by all investigators engaged in scientific and philosophic researches:

“At first,” said the famous philosopher, “the idea was revolting, but when my only business is to observe, and to state the result of my observations, I acknowledge no other law than that of truth. Let us therefore endeavour to unveil the mysteries of nature, for it is only when we shall have discovered the hidden springs of human action that we shall know how to guide the conduct of men.”

In the memoir of Comparative Phrenology, presented to the Royal Institute of France in 1827 by Dr. Vimont, which comprised an immense collection of intensely interesting facts regarding the dispositions and forms of the brain in the lower animals, in reference to Destructiveness, he says :

“All animals which live on flesh, or which have a propensity for destroying, have a particular part of the cranium whose development corresponds with that of this faculty. We may cite as examples the tiger, cat, the fox, the marten, the weasel, the ermine. In the carnivorous birds, properly so-called, the portion of the cranium behind the orbit, corresponds with the organ of the carnivorous instinct, and presents a remarkable development. In the omnivorous birds, the enlargement is a little more posterior.”

He further observes that :—“The faculty of Destructiveness has been bestowed on vertebrate animals as well as on man, as a species of auxiliary to aid their other faculties. The beaver and the squirrel cut and tear in pieces the bark, leaves and branches of trees, to construct a cabin or nest.”

A good endowment of Executiveness is indispensable to the execution of many necessary and dutiful services, and to give obduracy of feeling regardless of suffering. There are occasions when it is beneficial to hurt and destroy, though it may often be manifested less frequently in its

uses than abuses. We may destroy, kill or chastise for good as well as for bad purposes. Intellectual and moral sense must decide its legitimate use. It is effective in removing such things as may hurt and annoy, and as pain is irritating to the extent sometimes of being unbearable, operations necessitating the use of Destructiveness may be advantageous in effectually removing a painful physical annoyance or obstruction.

Man's physical nature shows adaptation for the use of animal food, and we are told that the beasts of the field were given for man's use ; but to be useful and beneficial, they must be killed and to accomplish this, man must have a faculty enabling him to destroy. Further, the exhortation: "Thou shalt do no murder," although levelled against the abuse of this propensity, is proof of its existence. If man had not naturally a capacity which under provocation or other circumstances may lead to the crime of murder, there would be no necessity to command him not to commit what he had not the power to commit. It is large in the slaughterman ; and the many applications for the horrid job of hangman is an indication that there are individuals who innately have pleasure in killing.

O. S. Fowler, in *Human Science*, has much to say that is of considerable interest relative to this faculty, of which the following are quotations :—

"Dissolution forms as integral part of Nature as construction. Whatever lives and grows must therefore decay. All matter is perpetually undergoing changes. To this law our material organism must conform. Why should we wish to be excepted ? If we did, all other organic bodies must also remain perpetuated, and in this event, pray what would we eat ? For we can feed only on bodies and substances previously alive, but which must die and be disintegrated before they can possibly nourish us.

Every arrangement of Nature is ordained to promote only enjoyment. Then shall death alone constitute an exception? All reasoning proves that, like all else in Nature, its mission is to bless, not curse, those to whom it comes, and whenever it comes.

Death is a physical necessity; it inheres in that organic principle which manifests life. Life is composed of periods—growth, maturity and decline—each of which, like the seasons, merges naturally into its successor. Who would alter, who but see happiness in this? yet it eventuates in death. These various periods of life appertain to all that lives. Whatever is long or short in maturing, is correspondingly long or short in maturity or decay. This presupposes a like gradual decline. ‘It is appointed unto all men,’ and whatever lives, ‘once to die.’ Our very earth must needs grow old and die. Death is a sure prospective reality.

Natural death is pleasurable always, painful never. Those muscular twitchings which often accompany it need not be, and probably are not, any more painful than life muscular twitchings often experienced when going to sleep, and are doubtless due to the magnetic forces equalising themselves, in this case taking final leave. Even premature death itself is not painful, but only those violations of the natural laws which hasten are so; for all death-dealing blows benumb instead of agonise. Come death whenever it may, it comes always and only as a friend and benefactor, to be sought, not an enemy to be shunned. The vitative principle itself lets go its hold on life voluntarily whenever it can no longer hold on to it with pleasure. Those who make death a great religious scarecrow, only humbug the living, without doing them any good, because a frightened repentance is worthless. Living right prepares the way to die right. Scaring children with death scenes and stories is horrible.

Dissolution is at least a fact which appertains to man, and must therefore have its mental faculty, and adapting man to this dying and dissolving ordinance of Nature. Destructiveness is that faculty, and carries on this identical adaptation and end.

All authority and all law, human and divine, is based upon it, and by it alone rendered efficacious. What would any and all laws and rules be unless enforced by

penalties attached to their violation ? and what are punishments but the exercise of destruction ? the infliction of pain ? Could man live without laws, both human and natural ? Of course not, and equally not without destruction to render them efficacious by punishments. Procuring food, both vegetable and animal, demand its exercise. Both must be killed before they can nourish. This requires us to keep killing something perpetually, or stop eating.

Present pain must often be endured and inflicted, as a relief from subsequent. Teeth extraction and surgical operations innumerable must be performed and borne, which require this pain-causing faculty in the surgeon, and pain-enduring in the patient. Without it none could ever operate, or be operated upon ; but with it we can do both. Seest thou, reader, the philosophy, the uses, the adaptation, and the absolute necessity of this destructive element."

Dealing with this faculty, Combe says :—

"Combativeness, then, gives courage to resist aggression, and to meet danger unappalled. Destructiveness makes the onset perilous to the aggressor. Combativeness enables us to meet and overcome obstacles, and having surmounted them, desires no more. Destructiveness prompts us to chastise or even to exterminate the cause of them, so that they may never rise up again to create fresh annoyance. When the energy of this faculty is great, and Benevolence moderate, indifference to pain and destruction is the result. When too weak, Benevolence being strong, poignant distress is felt at the sight of death and suffering of every thing."

In his *Phrenology and How to Use it*, Nicholas Morgan delightfully illustrates the weakness of this faculty combined with large Benevolence in a literary friend of his when a schoolboy. He says :—

"A constitutional want of Destructiveness has been the bane of my life. The school where I was taught was a couple of miles from home. In the summer, after rain, the hollows in the road were filled with water, and it often happened that insects which had been caught in the storm were struggling for life in these pools, and many a time have I risked a flogging for going into school an

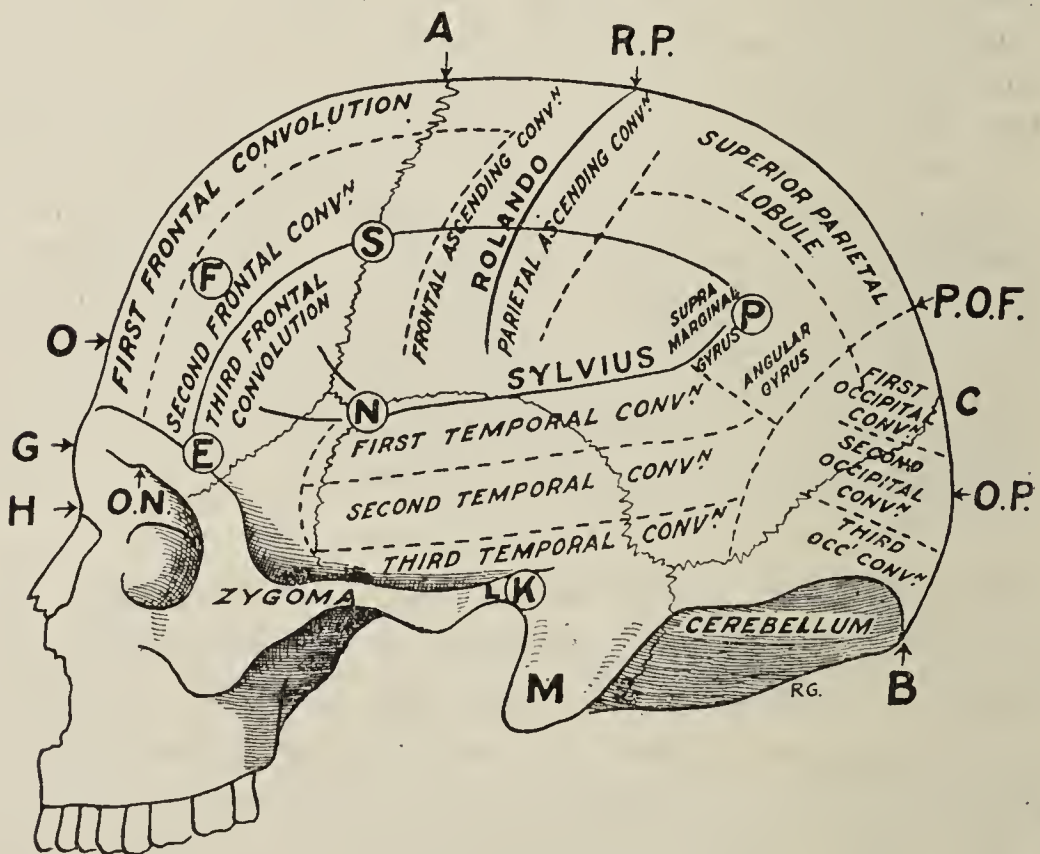
hour late through rescuing poor flies from drowning. When I saw a fly wallowing in a pool, I must needs take her out—I couldn't pass her without doing so and then I thought, well, it isn't fair that because this one is large and prominent, I should overlook the poor little ones which cannot help being little ; so every visible living thing battling with the destructive element must be rescued before going to school. To this day, when far past the meridian of life, this feeling haunts me still. It gives me the greatest pain to kill even noxious creatures"

He further states : "Active Destructiveness with Combativeness and Benevolence aids the statesman in destroying worn-out institutions, associations, laws, and everything inimical to the interests of the country and general weal. With large Veneration, it tortures the body for the good of the soul, uses the thumb-screw, the rack, and all the hellish engines of the Inquisition ; ties the martyr to the stake, lights the fire and liberates his imprisoned spirit by the consuming flames. With disappointed ambition and offended dignity, it harbours malignity, and pants for vengeance. It sharpens the edge of sarcasm, gives point to wit, and a rasping keenness to the reformer's denunciations of tyranny and oppression ; and causes the lover of truth and justice to boil with indignation against whimpering hypocrites, and to severely castigate all humbugs and dissemblers so far as he has opportunity."

Should this faculty be too large active efforts should be made to restrain it. Persons so endowed should never indulge in revengeful thoughts, or aggravate themselves by brooding over injuries and wrong-doing. The destructive element should be employed only in destroying that which is evil, and injurious or detrimental to society. Bitter and invective feelings, the habit of teasing children or afflicted persons, of being cruel to animals, or giving expression to the feelings by cursing and swearing should be avoided. Calmness and restraint should be kept over passionate feelings ; and if injured, a merciful and forgiving attitude should be shown ; and reproof should be done in a kindly gentle manner. Reading accounts of murder and

suicide, and stories descriptive of crime should be avoided ; and reason and tolerance, not passion, cruelty, malice or revenge should be employed in controlling conduct and actions.

To cultivate, if detrimentally weak, get into the habit of being more energetic, determined, forceful, executive and enduring, and not be so much influenced by circumstances. Espouse the cause of the downtrodden and oppressed, exercise righteous indignation and resentment at wilful wrong-doing, and let the higher faculties combine with Destructiveness in achieving whatever is right and reasonable to do.



SKULL, showing the location of the Fissures and Convolution of the Brain and their positions relative to the Sutures, Ridges, and Points and Processes of the Skull. The FISSURES are indicated by dotted lines. The CONVOLUTIONS are named, as also the most important of the Fissures, viz., "Rolando" and Sylvius. A., Bregma ; B., Inion ; C., Lambda ; E., External Angle of Brow ; F., Frontal Eminence ; G., Glabella ; H., Nasion ; K., External Auditory Meatus ; L., Pre-auricular Point ; M., Mastoid Process ; N., Pterion ; O., Ophryon ; O.P., Occipital Point ; P., Parietal Eminence ; P.O.F., Parieto-Occipital Fissure ; R.P., Rolando Measure Point ; S., Stephanion. The Orbital Notch is indicated by an arrow in the Orbit.

CHAPTER XXVI.

THE LIFE GIVING FACULTIES.

ALIMENTIVENESS.

There can be no doubt whatever as to there being an innate faculty for eating and drinking. Feeding is one of the first needs of the physical constitution, and a prevailing necessity the world over. We can live but a comparatively short time without food ; and its production, harvesting, transport, marketing, and the time occupied in its preparation and consumption is one of the world's greatest concerns. Yet, abundant as nature is in the production and variety of edible foods, some people do not get enough, others are filled to overflowing and surfeit, and gluttonously or improvidently and shamefully waste food.

Feeding is the great business of life, appealing not only as a desire, but a compelling necessity in every phase of existence, to king and beggar, and rich and poor in every country of the world, and in every season of the year. The continual wear and tear of the body is ever needing support and maintenance by a constant supply of food ; and although the building up of the physical constitution is so vitally associated with feeding, the desire and craving for food is a mental and not a physical condition. Hunger has its seat in the brain, and not in the stomach or palate, as some people seem to imagine. It has been definitely proved that a brainless infant has no appetite or desire for food.

Alimentiveness has an intensely interesting history, having been simultaneously discovered by three or more eminent investigators in Great Britain, Denmark and France.

The organ of Alimentiveness is situated in the convolutions forming part of the middle lobe of the brain, lying immediately in front of the organ of Destructiveness, or Executiveness as I prefer to call it. Its position and size may be observed in front of the ear, forming the continuation of Executiveness, and extending down to the zygomatic arch. When large the region from the external angle of the eye to the top of the ear presents considerable breadth and fullness, even to projecting beyond the cheek bones, when small a flattened appearance, or decided hollow is shown immediately above the zygomatic arch. As the organ is covered by the temporal muscles, a careful examination is necessary, and allowance should be made for the strength and thickness of these muscles.

Drs. Gall and Spurzheim believed that some part of the brain, probably at the base, must be appropriated to the mental sensations of the appetites, of hunger and thirst, but they did not discover this organ.

In Volume III, page 454, of the Edinburgh Phrenological Journal, the editor says : “ Although not recorded in his work, Sir George Mackenzie was the first to deciderate an organ for the appetites of hunger and thirst, and to point out convolutions for these in the base of the brain, which subsequent observation makes it almost certain he pointed out aright.”

The credit of the discovery, however, is chiefly due to Dr. Hoppe, of Copenhagen, and is treated of in two communications published in Volume II of the Edinburgh Phrenological Journal. Writing from Copenhagen, December 28th, 1824, he states : “ Regarding the organ for taking nourishment, I have been led to think, since I wrote last, that the place where its different degrees of development are manifested in the living body, is in the *fossa zygomatica*, exactly under the organ of Acquisitiveness, and before that of Destructiveness. Before I had thought at all of Phrenology, I was struck with the remarkable breadth of

the face and head of a friend of mine, caused not by prominent cheek bones, as in some varieties of mankind, but more towards the ears, by the great convexity of the zygomatic arch. Knowing that the individual was exceedingly fond of good living, and that in spite of a very powerful intellect and propensities moderate in almost every other respect, he was prone to indulge too freely in the joys of the table."

From noticing the particular shape of this friend's head, and those of others, notoriously fond of good eating and drinking, Dr. Hoppe concluded that he had found a confirmation of his suppositions. Dr. Hoppe speaks of this faculty as the "Instinct of Nutrition," or "The Organ of Appetite for Food," or he says: "It may also be named the organ of Taste."

Dr. Crook, of London, had for several years previous to the publication of Dr. Hoppe's papers, been making observations regarding this faculty; and he arrived at similar conclusions with respect to the position of its organ in his concise little work—*Compendium of Phrenology*. Dr. Crook says: "Three persons with whom I had been acquainted in the year 1819, first led me to suspect that a portion of the brain situated near the front of the ear, next to Destructiveness, was connected with the pleasures of the festive board. From that time till the end of 1822 above a thousand observations were made; as they tended to confirm this view, several phrenological friends were informed of the result. From 1823, I no longer doubted that the anterior portion of the middle lobe was a distinct organ, and that its primary use was the discrimination and enjoyment of meats and drink." These conclusions were embodied in a written treatise, and read before the Phrenological Society in London on the 8th April, 1825.

Two months before, though it was not known in London, a letter had been received in Edinburgh from Dr. Hoppe, giving the same portions of the brain to the sensations of hunger and thirst. The coincidence was felt to be

remarkable, particularly so by Mr. George Combe, who had from 1821 conceived a similar idea, and having made numerous observations regarding this faculty, and frequently drawn attention to it in his lectures, was about to announce its location as being in this particular part of the brain.

At the meeting of the London Phrenological Society, held in March, 1826, Dr. Crook mentioned some new cases corroborative of the function of this faculty, which he named the organ of Gustativeness, and which were briefly recorded in the *Lancet* of April, 1826.

Dr. Vimont, who treated largely of this faculty, and regarded it as established ; and also Dr. Broussais, considered its location to be somewhat further forward and lower down than that of the previous investigators. "It is concealed," says Dr. Broussais, "under the temporal muscle, and sensibly enlarges the head at that region, below the organ of Constructiveness. This is the generally recognised location of the organ of Alimentiveness. Gall left this portion of his bust as unascertained.

Dr. Spurzheim latterly coincided in the soundness of the views of Dr. Hoppe, and in so far as to regard the organ as that of "the propensity or instinct to feed." Dr. Spurzheim named the faculty Alimentiveness.

Mr. Rumble and several other phrenologists thought that different portions of this organ performed different functions, as sense of hunger, thirst and odour. The brothers L. N. and O. S. Fowler divided this organ, and in their definition of its functions accounted the back part as giving preference to solids, and the front part, which they named Bibativeness, as giving preference for liquids.

Alimentiveness functions in giving sense of hunger and thirst, appetite, relish for food, pleasure in eating and drinking. When excessive, it is productive of inordinate fondness and craving for food and drink ; gluttony, gormandizing and intemperance. When deficient, the appetite

is feeble, and there is a dislike or indifference regarding food and proper nutrition. Conjoined to and situated in front of Alimentiveness is Bibativeness, which gives preference to liquids, while Alimentiveness prefers solids. The function of Bibativeness is generally explained in combination with Alimentiveness.

Feasting and fasting are to this faculty memorable occasions, and the culinary profession provides employment for innumerable highly experienced chefs, cooks, teachers of cookery and domestic economy ; food providers, caterers, hotel proprietors, waiters ; produce growers, market gardeners, butchers, bakers, farmers, stock-raisers ; manufacturers of kitchen utensils, cooking stoves, etc. All these trades, professions and businesses are largely dependant on the manifestation of this faculty. There are, besides, innumerable treatises on food values and the chemical analysis of food and drink, explanatory of carnivorous, herbivorous, fruitarian, vegetarian and teetotal regimes, which give considerable employment to literary writers, printers and publishers.

This faculty is very liable to abuse, as shown in gormandizing and extravagance, as well as being too fastidious regarding food and diet. The faculty is usually small in persons who habitually suffer from indigestion, which complaint is frequently quite easy to diagnose by experienced phrenologists.

VITATIVENESS : LOVE OF LIFE.

Love of life and dread of death arise from manifestations of the same faculty : enjoyment of life being the healthy, legitimate manifestation of Vitativeness, and dread of death an excessive and abnormal condition.

Life is wonderful and beautiful, and the normal mind enjoys it for its own sake, apart from all mere selfish gain, appetite or animal desire. The combined faculties of the

mind in their healthy manifestation tend towards the highest pleasure, and Vitativeness does its part to intensify existence.

When active, and working with other faculties which combine in enhancing its manifestation, the individual clings intensely to life, persistently resists disease, recovers health with remarkable rapidity, and readily recuperates after illness ; these manifestations are not the outcome of circumstances and environment, they are the attributes of active Vitativeness, which stimulate its possessor to rise superior to surroundings, poverty, pain, material ruin, and even imprisonment.

When living a natural healthy life, exercising all the faculties with good and useful purposes in view, enjoying the exhilarating conditions of hope, striving for physical and mental perfection, this faculty of the mind gives zest to the more robust and efficient performance of all the mind's powers, and there is no fear of death. Such fear arises only from its abnormal development. There is a character in one of Sir Walter Scott's novels, of whom it is said : " He prayed but for life ; for life he would give all he had in the world ; it was but life he asked : Life ! if it were prolonged under tortures and privations. He asked only breath, though it should be drawn in the damp of the lowest caverns of their hills." Here we find a mighty passion for existence, and this is true when the vitative faculty is extremely active, endeavouring, as it would seem, to rush away from all other mind powers, instead of acting in healthy conjunction with them.

George Combe in his System of Phrenology points out : " The great lovers of life were not always the healthy, the gay, and the fortunate ; nor were those who were comparatively indifferent to death always the feeble, the gloomy, the misanthropic ; on the contrary the feeling existed strongly and weakly in these opposite characters indiscriminately."

The existence of the fundamental faculty giving love of life, and capable of acting independently, without regard to the other faculties as a whole is amply demonstrated and confirmed ; and affords a most interesting study. The seat of this organ lies towards the mesial line on the basilar and inner side of the middle lobe of the brain—on the inner side of Executiveness, above the ear, and when large pushes out and down the bony case of the auditory apparatus, giving prominence to the ear, and also the mastoid process, though shown more to the middle and front of the ears than immediately behind the mastoid process, as is generally stated. The amateur may have a little difficulty in judging whether a prominence in this region indicates large Vitativeness or Executiveness. Because of this difficulty, Combe thought that the degree of development of the organ could not be ascertained during life. Personally, I do not think there is any more difficulty in judging the size of Vitativeness than in judging the size of the organ of Language. The degree of development of Vitativeness may readily be determined by the width of the head, as well as the prominence of the mastoid process, and the appearance of the ears. It will be noticed that some ears are deeply set, as though a hollow had been scooped out for them to fit in level with the sides of the head ; others are so prominent as to appear as though the ears were stuck on. Width of head and prominence of ears indicate large Vitativeness ; all long lived people have the ears well set out of the head.

Vitativeness is a usefully inspiring faculty, as it prompts individuals to save and prolong life, and to preserve the body from illness, disease, injury and destruction. It also acts as an incentive to invent life-saving appliances, such as fire-escapes, life-boats, life-belts, the safety lamp for the miner, fire screens and guards for the home, and a host of other life-saving inventions, and things that contribute to the protection, pleasure, happiness and well-being of the human race. Edison, perhaps the greatest of all

inventors, had this faculty large, and it is said of him that he had never invented anything that would be harmful to human beings.

PHRENOLOGICAL INDICATIONS OF LONG LIFE.

Phrenologists are often asked : How long shall I live ! While it is quite impossible for anyone to answer this question with absolute certainty, Nature gives us many indications of capacity for longevity, both physiognomically and in the shape of the head. The question having been asked me so frequently, I have for many years been studying the formation of the head to see what indications of longevity we might find from this source ; and I think I have accumulated sufficient evidence, to have made the study worth while.

Vitateness is located behind the ear in the immediate vicinity of the mastoid process. Whenever it exists in a fairly large degree, the possessor has a strong hold on life, a real delight in living, and wonderful capacity to ward off disease. Doctors and nurses have ample experience of patients possessing large Vitateness who recover from the most dangerous operations and dire diseases, while others possessing this faculty in a small degree readily succumb to far less serious illnesses.

Apart from this faculty, however, which is an important factor in the preservation of life and health, I have observed that there is a particular formation of head which prevails generally in long-lived persons.

For very many years, I have availed myself of every possible opportunity of examining old persons ; and I find that the prevailing type of head in those attaining old age is narrow, or dolichocephalic in shape ; and when examining and comparing the mental development of this class, I find their characteristics more consistent with attaining old age than those of the wider headed.

Persons possessing long, narrow heads, proportionally well developed in the frontal lobes, and having a fairly high moral brain, are generally thinkers, cause-seekers, reasoners, intuitive, concerned in the progressive welfare of mankind, moral-minded ; perhaps a little impatient, eager of results, and wilful, but generally consistent, steadily persevering, idealistic, ambitious, having literary, artistic, moral and refined aspirations. If particularly large in the frontal lobes, they are philosophic, far-seeing and prophetic. They may be lacking in business instinct, the more mercenary concerns of life do not appeal to them, but supposing this same class have fairly large Firmness and Conscientiousness, they possess stability of character, adherence to principle, are interested in the study of humanity, the laws of health, and inclined to work very thoroughly in the pursuit of intellectual and moral attainments. They feel that they have something good to live for, and have less tendency to excess, over-indulgence and extremes than the wide-headed type. Characteristics of this kind contribute to man's well-being, and thus enhance his chance of long life.

The generality of wide-headed persons are decidedly aggressive, acquisitive, forceful and passionate. They aim to acquire money, properties and possessions, which very often they never live to enjoy ; for they tend to shorten life by the output of undue energy in the gratification of abnormal appetites and passions, and in their haste to get rich, and by other indiscretions.

Contention, passionate feelings, uncontrollable temper, greed and avarice—characteristics of the especially wide-headed—are a great strain upon the mental and physical constitution, and frequently curtail life by the development of heart failure, apoplexy, and kindred diseases ; while abnormal Alimentiveness, often another characteristic of the wide-headed, is the source of innumerable internal

and inflammatory stomach troubles. This type of head, too, is generally less interested in the higher spiritual and more elevating intellectual pursuits and studies.

Of course, there are exceptions to this rule, and when we have a person possessing a very large head, having all the intellectual and moral characteristics of the long and high head, together with considerable width, then we have a person with great energy, propelling power, and force of character, enabling him effectually to carry out his strong intellectual and moral qualities. There is, however, still the tendency to overstrain.

Since I have made so decided a contrast of narrow and wide heads, some will be considering the matter of fate. If by heredity we possess either the one type of head or the other; what can we do in the matter? I should say that while we have no participation in choosing the kind of head we inherit at birth, yet it is in our power to alter materially the shape of the head; and it is especially the work of the Phrenologist to teach persons how this may be done. It would be quite impossible to alter one's head from one extreme shape to the other, but by study and training, and especially during the earlier years of life, while the head is particularly susceptible to growth and development, very much can be done by way of modifying detrimental, abnormal or deficient tendencies, so as in time to be quite discernible in the alteration of the shape of the head.

We affect little or no surprise at seeing a person who was thin become stout, or a stout person become thin, yet it may surprise some people to know that the head is also susceptible to alterations in its shape; though not, of course, in the same striking degree as the physique. After all, we are much more responsible for the kind of head we possess than is generally supposed.

Phrenological students will understand that there is need of a fair amount of width of head immediately above,

and a little forward, and also backward of the ears in the type of head I have described as predisposed to old age, to give love of life, sense of preservation, and of reasonable carefulness and economy, endurance and executiveness of purpose.

THE LIFE LINE OF THE HEAD.

It will further interest many to know that there is a Life Line of the Head, scientifically indicated, which O. S. Fowler says is easily admeasured, and the phrenologist is able to tell about how long a person will naturally live, accidents and some other conditions excepted. Thus "Take the juncture of that bony projection formed by the eyebrows and that ridge which comes down the outer portion of the forehead, at Order, and that sharp bony projection in the lower back portion of your skull, called the Occipital Spinalis, draw a line between them, and you will ordinarily live the longer the higher this line rises above the opening of the ears, at the rate of about forty years per inch, or ten years per quarter of an inch. Vitativeness is located above the opening of the ears, which it pushes the further down the larger it is. As life declines, this organ shrivels, and thus the meatus auditorius appears to rise. You can thus admeasure the longevity of anyone. Vitativeness fills out and widens the head just behind and in the region of the lower part of the ears."

Love of life is a deeply rooted principle in human nature, and does much to prolong this present existence. Those who have this faculty small readily succumb to disease and death. They have little or no incentive to live, or resist harmful conditions that attack their health or endanger their existence. Suicidal persons possess weak Vitativeness.

Cherishing a desire to live promotes life, and it should be the duty of everyone to do all that is possible to preserve

health and prolong life. To do so, contemplate the preciousness, pleasures and advantages of life, study the laws of health and right living, engage in useful work, beneficial to others as well as self : there is health and longevity in service for others. Always have useful objects in view ; let the employments chosen, as well as recreations and pleasures, be as exhilarating as possible, and worthy of the best endeavours.

The discovery of this faculty is due to Dr. Andrew Combe, he having obtained his first ideas from observations made on the brains of rabbits, and afterwards in the case of a widow lady under his charge, whose love of life was so great that she was constantly in fear of some dangerous malady overtaking her, and ere long putting an end to her existence, though she was then over sixty years of age. He had an opportunity after death of examining her brain, and found the convolutions behind the mastoid process, and a little lower than Destructiveness, most strikingly developed, and conjectured the probability of its denoting Love of Life. Some time after, although totally unacquainted with Dr. Combe's observations in respect to this organ, Dr. Vimont formed the same conclusions, that in this particular part there was located an organ which would manifest Self-preservation. Dr. Spurzheim was disposed to admit the existence of this faculty, and he called it Vitativeness.

CONDITIONS FAVOURABLE TO OLD AGE.

The conditions favourable to the attainment of old age were perhaps never in the world's history better than at the present time. Health maxims and advice contributory to this end are almost superabundant. Notwithstanding recent and present wars amongst different nations, life is held more precious than formerly, and in this matter there will yet be a greater realisation and awakening. The

great speed with which everything nowadays is carried on is a strain on the nervous system, but to counteract this we have far better conditions for living, a larger choice of all that is best, and are better advised, and more intelligent in the matter of food.

That one may attain the age of one hundred years or more is no visionary statement. According to physiological and natural law the duration of human life should be five times the period necessary to reach the full growth. This is a prevailing law which is constantly exemplified in the brute creation. The horse grows five years, and lives about twenty-five or thirty ; the dog two, and lives ten or twelve ; the camel grows eight years, and lives forty ; the cat one and a half, and lives nine or ten ; the hare grows one year, and lives eight ; and all the larger animals live about five times longer than they grow. Man grows for about twenty or twenty-five years ; his natural term of life then should not be less than one hundred ; and a very strongly constituted, healthy and prudently living person should be able to secure this or even a longer period of existence, but a centenarian amongst men is accounted more or less a rarity. Yet the fact that there are men living in almost every community and nation who have reached that age, and some much older, is a sufficient proof that one hundred to one hundred and twenty years is the natural age of man. A study of the skeleton shows that man is capable of increase of stature up to about the age of twenty-five years. At this period the last of the growing areas of the long bones become calcified, and further growth in a longitudinal direction ceases. The typical long bone consists of a diaphysis and epiphyses, separated by a cartilaginous layer of active growing tissue. As long as this intervening layer of cartilage exists, extension of growth is possible, but at varying periods up to twenty-five years, this tissue becomes ossified, and growth ceases.

It should, however, be remembered that just the number of years a person lives is only the time measure of existence : age may be more accurately appraised by what is actually achieved than by the number of years lived. There are many who put immensely more into their lives than others ; hence the record of calendar years is not the measure of the fulness of life. Some persons put more thought and energy and lasting achievement into forty or fifty years than others who live to be a hundred or more. I have always felt that those who lived beyond the generally allotted span are greatly privileged, and must have done something favourable to longevity to merit such a blessing, when it can be accounted a blessing ; yet whilst we can do much to preserve our bodies, and increase and enjoy longevity, and to do so is a bounden duty, our destiny after all is in the keeping of the Great Creator, a fate which none can control ; and since there is, or ought to be, a real joy in living, it is for one and all to discover, as far as is possible, what best they can do, and put their very best into their lives. There should then be little to regret whether life is long or short.

The secrets of longevity may be based chiefly upon temperance, sobriety, chastity, and a hopeful and optimistic outlook on life. Neither gluttons, drunkards, the idle, dissolute or lazy can legitimately hope for the attainment of old age.

The biblical idea of three score years and ten has limited and hindered man's hopes of living. If by chance he exceeds this stipulated age limit, he has a sort of notion that he has cheated nature. We shall live longer as we hope for a longer life, and live in accordance with nature's laws.

We have records of many persons who have lived to an extraordinary old age ; and I have carefully examined the portraits of many notable old persons, and I find that their heads are almost invariably of the long, narrow type. Henry Jenkins, who lived to be 169, had this type of head ;

also Thomas Parr, 152 ; Zaro Agha, the veteran Turk, who claimed to be 157 when he visited this country and America ; widow Macpherson, of the Isle of Skye, who attained her 106th year, and all her life lived in a turf hut ; and Isaac Walton, the angler, 90 years.

The Quakers, who are temperate in their habits, and in the exercise of control over the emotional feelings, are generally a long-lived people. As I come of a race of Quakers, I am well acquainted with many well-known members of the Friends' Societies, and their heads correspond generally with the type I have described as long-lived.

An intellectual life, so long as it is not pursued too strenuously, is conducive to long life. We have instances of this in respect of many well-known persons. O. S. Fowler, phrenologist, lived to be nearly 87 ; his brother, L. N. Fowler, to his 86th year. George Combe lived to within two months of 70 years. Dr. Andrew Jackson Davis, who possessed a wonderful mentality, lived to be 85 years. The late General William Booth lived to 83. Dr. Peebles, a most active worker and writer in the cause of Spiritualism, lived to within forty days of being 100. Dr. Alfred Russel Wallace, one of the B.P.S. vice Presidents, attained to the age of 90 ; and Earl Roberts, V.C. of Kandahar, 80. All these persons are of the long-headed type. Dr. Gall, the founder of Phrenology, lived to be 70 years, in spite of his possessing a fairly wide head ; and Dr. Spurzheim, his co-worker, who also had a wide head, doubtless cut short a most useful career at 55 years of age, by his enthusiasm and over-work.

Some of the biblical patriarchs were remarkably long-lived, and there is doubtless much virtue in the attainment of old age. Our common ancestor Adam lived 930 years, and his wife Eve lived to the same respectable old age. Some of their descendants lived much longer. Methuselah, the longest liver on record, was 969 years old. I have no

authentic portraits of these, our first ancestors, to show whether their heads were narrow or wide.

In Great Britain, perhaps Scotland and Ireland afford us the highest statistics for longevity. The Scotsman is proverbially long-headed, and the Irish are certainly not a wideheaded race.

The Bulgarians have for many years been famous for their longevity. Professor Metchnikoff, principal of the Pasteur Institute, who lived and mixed with these people much, and studied their customs and habits, made the astonishing discovery that deaths at the ages of 100, 115 and 120 years, were by no means uncommon, and what was even more remarkable, the qualities of youth were preserved almost to the end. There are, he states, in proportion to its inhabitants, 187 centenarians in Bulgaria to every one in England ; and he came upon centenarians performing duties which in this country would be considered strenuous for a man of seventy.

There are many maxims helpful to the attainment of old age, the following of which appear to me as being useful :

Be hopeful. Dispel fear. Be moderate in all things.

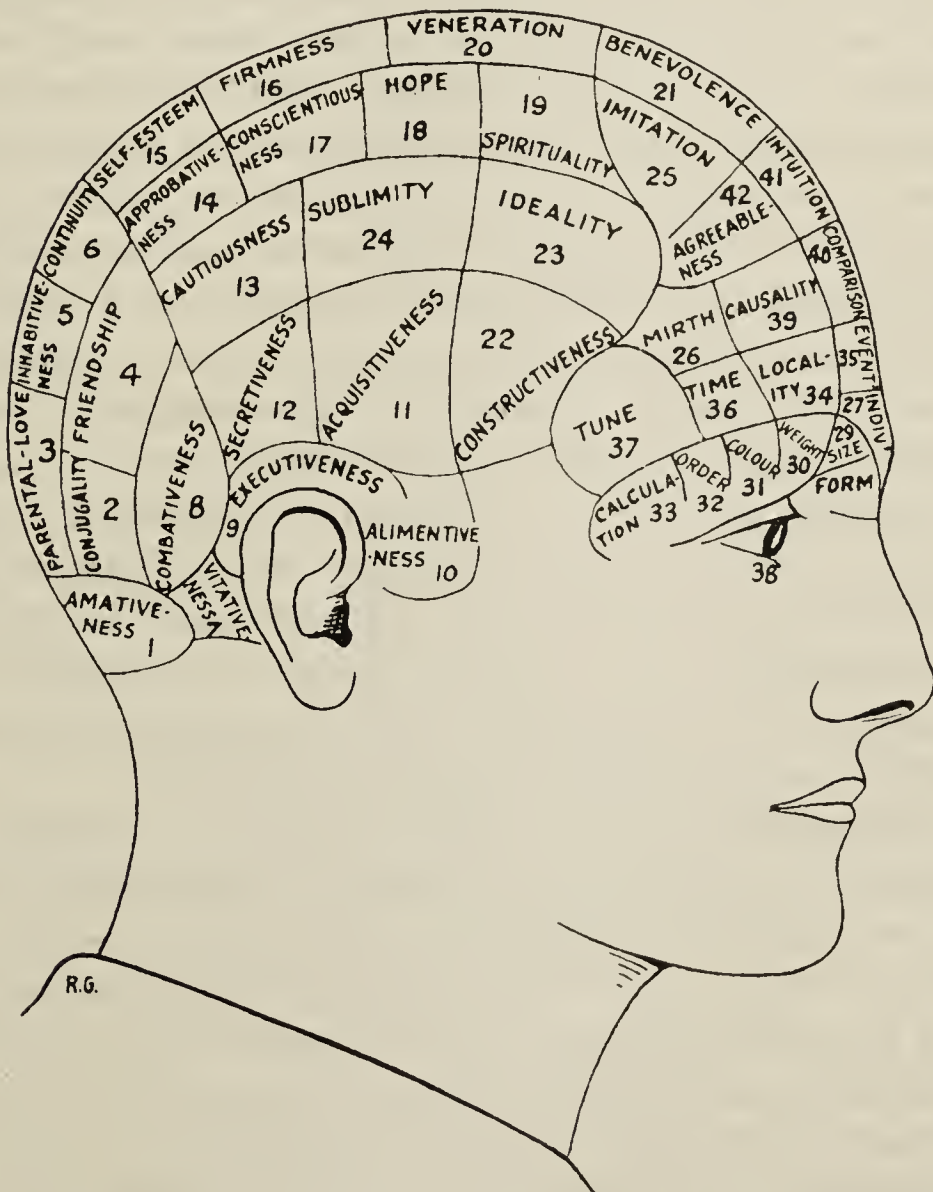
Avoid all excesses, passion and undue contention.

Keep both mind and body reasonably employed.

Cultivate self-control.

From choice or necessity most persons who have attained extraordinary old age have been abstemious, simple and natural livers ; and country life and regular, but not excessive work or employment, are favourable to this achievement. We must be useful if we would be healthful. In fact, nature, like the bees, refuses to tolerate drones. Again it is most natural to be regular. Record-breaking is not conducive to stability of health or long life, and people who work excessively during one part of their lives,

with the idea of retiring later, only occasionally live long after abandoning their regular employments. The greatest and most compensative service, that which rebounds upon ourselves with the most pleasurable remembrance and greatest profit, comes of the true and ungrudging service we render to our fellows.



HEAD SHOWING THE LOCATIONS, NAMES AND NUMBERS OF PHRENOLOGICAL ORGANS.

CHAPTER XXVII.

COMBINATIONS OF THE FACULTIES.

The practical application of Phrenology to the successful reading of character is largely dependent upon the combinations of the mental faculties, and their relative developments. There are forty-two faculties of the mind, and in each individual of the world's teeming millions these mental powers are differently manifested according to their varied degrees of development and combinations. There are no two characters just alike ; variation in mental manifestation is practically limitless and unending, and whilst this adds to the profundity of the science, it also enhances the charm and interest attached to phrenological character delineation ; yet students of Phrenology have no need to be dismayed because the subject encompasses a range so vast and extensive, and seemingly beyond human grasp ; he should be glad that he has been attracted to the study and investigation of a science that is so expansive yet comprehensive, and capable of commanding profoundly scientific and philosophic minds to expound it.

Unbounded in its range, revealing undreamed of intellectual possibilities and mental characteristics which may be multiplied indefinitely, Phrenology is the only solid foundation upon which a full and accurate understanding of the mind's powers can be based ; as in the same manner the vast field of literature is built up on the twenty-six letters of the alphabet, and arranged in an infinity of combinations ; yet Phrenology is no more difficult to study than is music or other arts and sciences. A child may learn to play delightfully pleasing though perhaps only elementary tunes. Similarly, the student of Phrenology

may delight his friends by simple explanations of their phrenological developments ; but the master musician shows that within the limited range of the musical octaves an endless variety of tunes and musical compositions may be made, which make it worth the while of geniuses and composers to put their whole life's interest and ability into these and similar arts and sciences, realising that their very best service is inadequate compared with the wonderful possibilities to be achieved.

The combinations of the mental faculties are certainly fascinating, but they lead us into a labyrinth of character delineation which seems almost unending. Several courageous attempts to elucidate mental manifestations as revealed in their combinations have been made by writers in the past. One writer in the earlier issues of the *American Phrenological Journal* wrote several articles on this subject but dropped them abruptly. Students of Phrenology will readily understand the reason. It is here where the art of judiciously delineating character phrenologically is put to its most interesting test. There is practically no end to the mental combinations, any more than there is to the musician composing new tunes, or the inventor discovering new inventions. But this should intensify further interest rather than discourage the student. It means that however good a delineator of character a phrenologist may be, he has not reached to the highest proficiency as an exponent of Phrenology as an art and a science. It will be seen that there are still further heights to climb that are worth striving to attain.

Phrenology is a great science, unlimited in its scope, attractive to the most scholarly, philosophic and scientific minds. It is a pleasing study, outranging in common sense understanding of the mind's powers every other phase of psychology ; and its immense utility is unquestionable.

In dealing with mental combinations, all the intricate traits and subtle phasings of character are revealed ; hence

the student should constantly be alert in studying combinations.

It must be understood that every intelligent human being possesses the whole forty-two phrenological organs in a greater or lesser degree. According to the development of the various organs or groups of organs, so the faculties combine to give their possessor his character and personality.

A full development of all the faculties—the social and domestic, the moral and religious, the receptive, reasoning and perceptive—will result in a harmonious nature. But where any group of organs predominates, the character will bear the impress of that group throughout. Again, it is not unusual for the same individual to possess several predominating selfish propensities combined with highly developed moral and intellectual organs. When this is so the lower impulses and passions may be governed or kept in subordination by the higher faculties.

If all the mental organs which contribute to selfishness are large, and those of the moral sentiments and intellect small, the individual will be distinctly prone to selfish indulgence and gratification ; but if the organs of the moral sentiments and intellect largely predominate, the individual will be naturally drawn to moral and intellectual thought and conduct.

It will readily be recognised how important it is that detailed consideration should be given to the combinations and inter-relationship of the mental faculties, and it will further be realised that this branch of the subject is without limit—it is this, indeed, that gives Phrenology its intricate and extensive character-reading value.

A person with large Approbativeness and small Self-esteem will only care to show off to advantage before others for the sake of display, and the hope of being applauded. A person with small Approbativeness and large Self-esteem will not care in the least what people may say or think

about him. He will be proud, independent and self-satisfied, prone to gratify his own selfish feelings with little regard to the approbation or just claims of society. But a person with a proper degree of both Approbativeness and Self-esteem will be rightly ambitious, aspiring, and reasonably self-reliant, having that degree of self-respect which is ennobling, elevating, and essential to dignity of character. He will not underrate the powers with which he is endowed, and whilst recognising his own responsibilities will be considerate of others' opinions.

Whether in a large, small or moderate degree, Friendship conjoined to other qualities will accordingly have its influence in the character. Large Friendship tends to prompt Benevolence to greater action, and it stirs up Approbativeness to win the appreciation of friends. A person may be very friendly, however, without being benevolent, or benevolent and generous without being friendly. An active manifestation of Benevolence may often be mistaken for Friendship.

Large Friendship and small Benevolence are contrary qualities ; but I have observed a few outstanding characters so constituted—where persons are seemingly so ardently attached to friends as to be almost inseparable, and yet to do friends the least kindly service, or show the smallest sympathy, never occurs to them.

The influence which Inhabitiveness and Locality have upon each other should be taken into account. Large Inhabitiveness and small Locality is productive of great love of home, but a person with large Locality and small Inhabitiveness will prefer travelling and seeing fresh places rather than to remain for any length of time in any one particular locality. If he has both Inhabitiveness and Locality large, whilst he will like travelling for the purpose of seeing fresh places, people and interests, and so broaden his experience, yet he will likewise greatly appreciate having a home of his own or settled place of abode ; and wherever

he may go he is apt to become attached to places at which he has been accustomed to stay ; and whilst he leaves such places with regret, his native home and country has an ever endearing and lasting appeal to his memory. Persons with large Inhabitiveness, once they settle down in a new country, become valuable colonisers.

Philoprogenitiveness, the faculty which gives interest in children, animals and pets, if combined with large Inhabitiveness, will intensify love of home. This faculty is also a strong factor in giving an interest in the study of natural history. I frequently find this organ large in all those who have a specific love of nature, flowers, foliage and growing things. Combined with Benevolence, interest in child welfare and prevention of cruelty to animals is enhanced.

Conjugality gives constancy of affection, exclusive marital attachment. Amativeness is productive of ardent love arising from purely physical affection. A person may evince great strength of one of these faculties without the other. Love may be merely amatory, or there may be with this element strong conjugal attachment, mating instinct, a desire for, and constancy and faithfulness in marriage. If with conjugality a person has large Secretiveness, and backed up also with Cautiousness, he or she will be reserved in the manifestation of their affections, which is often the cause of much trouble and misunderstanding in married life. Should Approbativeness be large and Self-esteem small in this combination, there will, besides, be much sensitiveness, modesty and bashfulness. On the other hand, if an individual has small Secretiveness, he or she will be free and demonstrative in the expression of the affections, and should Concentrativeness, Firmness and Conscientiousness be small, there will be changeableness, instability of affection, and the disposition to be untrustworthy.

Unless Continuity and Firmness are considered in combination with each other, it will be impossible to explain

what may often appear to be contradictory elements in character. If a person has large Continuity and small Firmness, he will be prolix in thought and study, too much absorbed in one pursuit, and not sufficiently definite or positive. On the other hand, a person with small Continuity and large Firmness will be positive and emphatic, yet restless, impatient. He will find it very difficult to keep his mind long on any one subject ; but when he has once made up his mind to do a thing, he will be wilful, tenacious and persistent in carrying out his plans and purposes.

Persons with large Firmness will work hard and thoroughly at active, enterprising business and other employments, and physical occupations in which dogged determination is required, yet from lack of Concentrativeness may find it tedious and boring to concentrate their mind upon purely studious pursuits, and when conjoined to an active mentality monotony is very trying to them ; though a person with large Firmness and a good intellect will generally be inclined to work with considerable persistency at intellectual pursuits yet it may try his patience to do so, but his moderate Continuity in this combination enhances his resourcefulness. Hence moderate Continuity is not always as detrimental as it is accounted to be. Whilst Firmness can never manifest the functions allotted to continuity, yet in a different way it helps to make up for some of the weaknesses associated with small Continuity, and is thus sometimes more advantageous than detrimental.

A person may possess Cautiousness without being secretive. Secretiveness gives mental control and self-possession, policy, cunning and evasiveness. Cautiousness gives guardedness, prudence, alertness to danger, and procrastination. Large Secretiveness and small Cautiousness may cause a person to defeat his own ends, from being over cunning and evasive, yet lacking prudence, his deceit is too apparent.

Small Hope and large Cautiousness in thoughtful

persons indicate an anxious, solicitous, foreboding, fearful nature, ever anticipating troubles which may never come. Such persons are great mental sufferers, and whilst needing our sympathy, should be urged to cultivate Hope, and restrain Cautiousness, remembering always that :---“To-day is the To-morrow you worried about Yesterday, and it didn't happen ;” and “Every cloud has a silver lining.” It is better when Cautiousness is moderated by a good degree of Hope. What a blessing it is to know that every faculty of the mind can be cultivated or restrained when determined efforts are made to do this.

If Conscientiousness is supported by large Firmness, the individual will be immovable as regards his convictions, whether they be right or wrong. It is important to consider Conscientiousness in its bearing upon Benevolence. True Benevolence disposes individuals to be kindly, considerate, broad in their sympathies, and tolerant, yet a person may be very benevolent but lacking in Conscientiousness. Such an individual will be generous in order to accomplish the end he has in view. He will use his faculty of Benevolence as a cloak, so that others may not perceive his ultimate design. He may be merely prompted to benevolent actions by the faculty of Acquisitiveness, and so give in order to get. A person having large Benevolence and small Acquisitiveness, particularly if Friendship is large, is likely to be too good-natured and liberal ; and with Conscientiousness small runs the risk of being too free with means and properties in his possession, whether actually belonging to him or not.

Conscientiousness combined with a good intellect—especially when backed by large Firmness, makes the individual an earnest seeker after truth, and an intelligent adherent to that which he or she feels to be just and right.

Where Benevolence, Human Nature and Combative-ness are large in this connection—we have the fearless champion of the weak, the righteous administrator of the

law, the man or woman who dares to support an unpopular cause, regardless of criticism, simply and solely because it is right.

Persons having large Conscientiousness will be careful in their choice of words. It will check them in the use of exaggerative language, and make them sincere in all they say and do ; but it tends also to make them too exacting. Where there is large Language, Sublimity and Hope, and fairly large Agreeableness, but a small degree of Conscientiousness, and only moderate intelligence, individuals will not understand the relative value of words, nor the sacred binding of a promise ; they will simply talk for the sake of talking, and it concerns them but little that their sayings will not bear the light of investigation. Much is assumed, and promises are constantly made, only to be ruthlessly broken and treated with unconcern.

Where both Conscientiousness and Acquisitiveness are large, combined with large Perceptives and a practical intellect, such persons are admirably adapted to be engaged in wholesale businesses or other big managerial concerns. Having a good degree of Acquisitiveness, they are able to estimate accurately saleable commodities, their purchasing price and sale value ; and having large Conscientiousness, they will retail them at a fair and reasonable price, consistent with profit ; whereas individuals having a less degree of Acquisitiveness are liable in spite of large Conscientiousness, to place too high a value on some things, whilst they underrate others.

Where there is deficient Conscientiousness in conjunction with large Acquisitiveness and a good intellect, the instinct of the individual is to adapt means to ends for selfish purposes, and so adversely involve themselves as well as others, often with distressing results. Such an individual may, and probably will, on account of his smartness and apparent honesty, and distinctly practical bent, be placed in a position of trust and responsibility, only to betray the confidence

placed in him, and to work the ruin of his employer or benefactor and others. It is pitiable to think to what lengths some individuals will go, and to what meannesses they may resort, for the purposes of illegitimate personal gain.

+ Conscientiousness with a large development of Firmness and Veneration, and but moderate reasoning powers, makes the religious bigot; and with a small degree of Benevolence, the intolerant fanatic. Preachers so organised preach more of condemnation than salvation.

+ Conscientiousness combined with Constructiveness, Ideality and the Perceptives, with a good degree of order, and including large Firmness, makes individuals exact and particular, and disposes them to be thorough, and to do whatever they have to do as perfectly as possible.

+ Large Veneration combined with large Approbativeness, Ideality and Sublimity, highly regards superiority in rank, popularity, power and influence; and is distinctly appreciative of ceremony, publicity and all recognised forms of etiquette. Small Veneration combined with large Self-esteem and Firmness has an absolute dislike for, and generally ignores forms and ceremonies.

When Veneration is small, the degree of independence that may exist is enhanced, but when Veneration is large, the action of Self-esteem tends to be moderated.

(When Form, Size, Weight and Colour are all well developed, good artistic ability is indicated, particularly if Ideality and Imitation are large. Large Ideality also enhances the degree of Order, and gives a striving after perfection.

+ Ideality combined with Language contributes largely to literary accomplishment, enhances the imagination, and gives appreciation of fine diction and nicety in the selection of words; and so is helpful alike to the literary writer, speaker, lecturer and conversationalist, and it is a great factor in painting, designing, and all phases of art.

In connection with the Perceptives, Eventuality plays an important part in increasing and strengthening the memories of all the other faculties. If Eventuality and the Reflectives predominate, the individual will remember past events and happenings, whereas if Eventuality and the Perceptives are in the ascendency, he will better remember recent occurrences.

If Causality, and Human Nature, are large, the individual will be exceedingly thoughtful, reflective, reasoning, critical and intuitive. When the organ of Causality is round and spacious in shape, the bent is towards planning, thinking, reflecting, reasoning, philosophising. When it is sharp and pointed, the bent is decidedly towards inquiry, questioning, wanting constantly to know causes and reasons for everything.

Tune and Time, combine with Ideality, Constructiveness, and Weight to give musical ability. Ideality and a finely grained organisation enhance the quality of Tune. A good reader of music at sight will, in addition to Tune, possess large Form, Size, Locality, and Comparison. Weight, too, gives to the musician a fine sense of touch. Calculation and Imitation are also helpful qualities to the musician.

If Imitation predominates over the Reasoning faculties, Causality in particular, the individual will be more imitative than original—he will not be creative of new ideas. If Causality and the Reflective faculties predominate, he will be more original and reflective than imitative. Originality is dependent on having more Causality, reasoning power, Ideality and Constructiveness than Imitation.

Should the Reflective organs be large and the Perceptives small, the individual will be more theoretical than practical. If the Perceptives are large, and the Reflectives small, such a person will be a mere fact-gatherer, with but little philosophic understanding.

When Ideality and the Reflectives predominate over Constructiveness, Acquisitiveness and the Perceptives,

then the individual will be more imaginative, and ideal than practical. If the Perceptives, Constructiveness and Acquisitiveness predominate, the individual will be more practical than ideal and imaginative. A person in whom Sublimity is large, conjoined to large Ideality, will have very lofty ideas, be highly appreciative of what is immense, grand and magnificent, and not satisfied unless associated with big concerns. Large Sublimity tends to make individuals exaggerate.

Constructiveness in combination with well developed Perceptive faculties gives the mechanical bent. If Causality Ideality and Human Nature are also large in this connection, the individual will have an inventive bent of mind. Constructiveness in combination with well developed Tune, Time, Ideality and Weight, gives musical ability. In combination with Causality, Comparison and Ideality it gives a literary bent. In combination with Acquisitiveness and well developed Order, Individuality and Calculation, this faculty enhances business and organising ability. Where Constructiveness is combined with Ideality and well developed Form, Size, Weight and Colour, artistic ability is indicated. Constructiveness, in combination with well developed Reflectives, Ideality, Veneration, Spirituality and Language, endows the preacher with excellent abilities for his calling.

Executiveness and Combateness combine to give energy, force, of character, courage, determination, and executiveness of purpose, and in conjunction with Firmness—perseverance, will-power and persistency. When in a proper degree of development, these faculties are very useful, and indeed, indispensable if the individual is to make the best of his abilities. A person may have a fine intellect and good reasoning powers, but if he is deficient in Executiveness and Combateness, he will not have sufficient energy to enable him to accomplish what he desires, nor sufficient courage to make him face difficulties and overcome them. Language, the communicative faculty,

is retarded when Self-esteem is small and Cautiousness and Approbativeness are large.

When Vitativeness is very small, especially if Hope and Combativeness are deficient, and Destructiveness large, there will be a tendency to depression and suicidal feelings. When, however, Vitativeness is very large, the individual has a strong hold on life—great power to ward off disease, and would live through some of the direst diseases which readily kill many others. Persons with weak Vitativeness and small Hope readily succumb to disease.

BRAIN QUALITY AND QUANTITY.

Quality of organisation, which includes that of the brain, is an important factor in estimating mentality, as it enhances or retards the development and action of the mental organs. Judging of the quality of the brain is sometimes perplexing to students. As I am often asked how brain quality is estimated; also how it is that persons possessing large heads are often dull and stupid, an explanation will be helpful. Sometime ago a paragraph appeared in the daily papers referring to the results of the examination of the brains of sixty individuals by a well-known scientist, who found that several of this number possessed large heads and were known as dull, stupid and unintelligent. The largest of the number was simply a Strand newsboy. The writer concluded that size of head had nothing to do with intelligence, and asked how those who believe that intellect was indicated by size could reconcile their belief with these facts.

Phrenologists do not, and never have estimated intellectual power by the size of the head alone. Other conditions are always taken into account when estimating intellectual capacity. The chief of these are hereditary and organic conditions, temperamental qualities, healthy mental activity, the size of the various lobes and areas of the

brain ; whether the passions, sentiments, or intellect predominate, and consequently whether the balance is harmonious or otherwise. These, with other matters, as education, environment, favourable or adverse influences, etc., are all conditions which have to be considered by the phrenologist in accurately estimating character and ability. In every phrenological work dealing with the principles of Phrenology, it is stated that size is a measure of power conditionally upon other things being equal.

Sometime ago a friend of mine, a very critical observer, and student of Phrenology, wrote me as follows :—" I have always felt sceptical as to whether outward and visible signs are a sure indication of the quality of a brain inside a skull. I am inclined to suspect that quality is often in inverse ratio with quantity. On the other hand, my observations accord with Sir A. Keith's sagacious guess that the supremely clever men and women with small brains, may have limited powers in other directions.

A small head, I have seen reason to associate with extremely active mental processes, leading to rapid but often inaccurate judgment. On the other hand, large brains are, I believe, often incapable of rapid thought, but reach the more reasonable conclusions.

William Haslitt and Rousseau, among others, admitted that they could not think as rapidly as their associates, and were at great disadvantage in repartee. Yet both men were deadly to antagonists on paper. I once had a colleague with a head exactly the shape of Dean Inge's. He was the quickest thinker I ever knew, and a miracle of swift repartee. To any mortal question on any mortal subject, he could give a slick reply instantaneously, and it was usually difficult to confound him on the spot ; but I was often able to detect serious flaws in his conclusions when I gave time to examination. The Dean, too, is very apt to be precipitate. On the whole I associate small heads with electric minds and rash conclusions ; large heads with slow safety. My

wife, daughter and son, all have small heads. My wife has the most astounding executive ability. She surprises everybody with what she can do. This faculty she has transmitted to her son, who seizes and solves mechanical problems better than engineers twice his age, but mother, son and daughter, are at a dead end in philosophical comprehension. I observe that they are not so much endowed with high moral aspirations as they are totally incapable of engendering a vicious thought or doing an immoral act. All three are happy and unperturbed by the cosmic problems which torment me. There is, I think, a good deal of solid comfort to be derived from the possession of a small head."

LARGE HEADS NOT A GUARANTEE OF INTELLECT.

A person may have a large head, but its shape or the quality of the brain may be inferior. The mass of brain which makes the head large may be in the region of the back or side head only, and the frontal lobes in which the intellect is situated be small and inferiorly developed. Hence the individual so organised may possess strong domestic and social feelings, energy, force, or passion, but be poorly endowed intellectually ; or the brain may even be large in the frontal lobes, but from lack of education, poor health, or want of power in some other part of the brain to stimulate and help the intellect to manifest, intelligence may be but poorly displayed.

The quality or texture of the brain is thus determined in the same way as we judge of the quality of other things, as animals, fruits, flowers and vegetables, different sorts of materials, textiles, woods, metals, precious stones, etc. Human beings are not commonly-grained in one part of their system and finely-grained in another ; the internal partakes of the same nature as the external. A fine quality of brain texture accompanies a fine bodily condition of skin, bone and muscle.

Some persons are finely organised, high-toned, intense, sensitive, susceptible, impressionable and refined, have lofty aspirations and tender sympathies, are liable to extremes in feeling and acting, and capable of exquisite enjoyment and intense suffering. Others of tough exterior, coarse-grained and inferiorly organised, are devoid of refinement and spiritual feeling, and so manifesting corresponding mental characteristics, are mentally obtuse, possessing limited intelligence, vulgar, depraved tastes, and inferior, blunt, common-place minds.

REFINED TASTES AID DEVELOPMENT.

When the quality is good, the activity of the brain and the manifestation of the intellect are naturally enhanced. Thus a person with a good quality of organisation, which means a correspondingly good quality of brain, though the brain may perhaps be rather small, would be able to achieve as much or more than one with a much larger brain of inferior quality. Again, fineness of quality of organisation usually accompanies a better development of the finer qualities of the mind, indicated generally by a large development of Ideality, Spirituality, Tune, Order, Benevolence, etc.

It is easy for an expert dealer in animals to be able to judge the quality and conditions of animals, or for a fruiterer to judge the quality of fruits from their outside appearance, according as they may have had experience in these matters. You walk into a garden, and pluck a fine sample of fruit. Why did you choose that perfectly shaped, ripe and luscious looking pear, plum or apple? Because your judgment and experience tell you that it is of superior quality; and if you consider yourself an expert in these matters, you would be much annoyed if your judgment deceived you in a single instance. So it is in judging the quality of brain. Outside conditions are an index of the

inside, or our judgment is worth little in respect to many matters.

You may observe some people daily growing more and more coarse, whilst others become more beautiful in mind and physical appearance. Nature is constantly working to make us more refined and perfect, or more repulsive looking according as the mind is habitually trained. But there is no need for anyone to grow coarse. The quality and activity of the brain, like most other things, is susceptible of improvement, and those who wish to make their brains more receptive, expansive, and intellectually more useful, should endeavour to be more refined and elevated in their tastes and aspirations ; cultivate the intellectual and moral faculties, read and study good books, associate with refined society, eat sparingly, avoid low, degrading company, stimulants, narcotics, and everything that has a degenerating tendency.

The convolutions of the brain are also judged chiefly by the quality. It depends very much on the quality and activity of the brain as to the depth of the convolutions—the finer the quality, the greater the depth. Phrenologists always take into account the quality of brain organisation as well as its bulk. A person may have a large head with a great amount of brain but of poor quality, and thus meagre in depth of convolutions. Hence there is little brain surface, and so less capacity for mental manifestation.

Persons having small heads may manifest brilliancy, but they are never powerful, except perhaps in some limited direction. I have never found an adult individual whose head measured less than 18 inches who was not a confirmed idiot or bordering on idiocy. On the other hand, all great and intellectually powerful men have large heads, ranging from a little under 23 inches to $24\frac{1}{2}$ or 25 inches. A circumferential measurement of 22 inches is a good average head for a man ; a woman's usually about half an inch less. Beyond 25 inches, unless the brain is healthy and well-

balanced, we may expect to find hydrocephalic tendencies or some other abnormal condition of both brain and mind, though I once examined several members of a family, all recognised as possessing exceptional mental capacities in a perfectly healthy condition, whose heads measured from 25 to $25\frac{1}{4}$ inches.

The well-known scientist referred to may be expert in dissecting, slicing and weighing the brain, but he appears lamentably deficient in a knowledge of the intellectual functions of the brain. The frontal lobe, not the whole brain, is the seat of intellect.

THE TEMPERAMENTS.

Like most students of Phrenology, I have given a good deal of time and study to the temperaments, which has doubtless added to my experience as a delineator of character ; hence perhaps I ought not to say anything to disparage the continuance of this adjunct to phrenological studies. I feel, however, that far too much importance is attached to the influence of the temperaments in respect to mental manifestation. Nearly all writers on Phrenology have given too much, in fact, unnecessary emphasis to the study of the temperaments. It occupies space in the early chapters in nearly all phrenological works ; thus students get impressed with the idea that it is essentially a concomitant part of Phrenology, and in many instances it is made the theme for their first attempts at both lecturing and writing, and much used in delineations. Years ago it was quite customary for phrenologists to commence their phrenological delineations with a description of the person's temperaments.

Whilst there is no branch of learning, and no phase of practical experience but may be usefully incorporated into phrenological knowledge, yet the temperaments have been overrated. Combe erred in this matter, as have

many of the early as well as later phrenological writers. Though only briefly dealt with, it comprises a fairly early chapter in my own work, *Popular Phrenology*, published in 1913.

Medical writers in the past have had much to say relative to temperaments ; and Alexander Stewart wrote quite a big book, much read by students, entirely on the temperaments, with coloured and numerous other illustrations. So there is little wonder that students get particularly impressed with this branch of physiological study. But I would like to say that if students and earnest devotees desire to popularise the science, and utilise it to the fullest advantage, they must devote more attention to other phases of study that have a more direct bearing on the science, and particularly to a more extensive elucidation and explanation of the mental manifestations as revealed in the combinations of the mental faculties, so as to help them to give better, more detailed and helpful descriptive delineations of character.

What the public particularly desires to know is : What does Phrenology actually do, and how can it help people ? There are many who have no special inclination to study Phrenology, and yet they are willing enough to participate in its benefits if these can be clearly and usefully explained to them. Such people do not want to know why they are fat, thin, bony or muscular, and what effect these physical conditions have on their character. If they are dissatisfied with the possession of an over-abundance or too little of these physical qualities, they would be more inclined to consult a doctor than a phrenologist concerning them ; although it is well understood that the temperaments, which comprise the physical constitution, have a moderating and directing influence on the mentality.

This means that before anything else the phrenologist must be an expert delineator of character, with an extensive and definite understanding of human nature, and a ready

vocabulary for aptly and even elaborately explaining the purport of each person's mental make-up.

Almost the least a professional phrenologist can say in a phrenological delineation comprises from a thousand to two thousand or more words, and to satisfy active-minded and busy business persons, this often has to be done in less than ten or fifteen minutes ; hence whatever else the phrenologist is experienced in that may enhance the value of the delineation, it will be realised that all this should be absolutely phrenological, not physiognomical or temperamental.

Besides, there is so very much to explain relative to the character, all of which is distinctly revealed in each person's phrenological developments,—how the leading mental faculties may usefully combine with other faculties, and so be productive of specific mental capacity or ability, and applied successfully to particular lines of work, businesses or professions ; or what may be hindering the useful unfoldment of some of the mental faculties, and how they may be advantageously cultivated or restrained,—that in delineating character there is little or no need to mention the temperaments. In fact, I candidly state that it rarely occurs to me to think about a person's temperament, any more than to trouble about the shape of the nose, ears or chin when giving delineations, though I have studied Physiognomy extensively, which is very necessary when giving delineations from photographs.

It used to be thought, and sometimes now is, that phrenologists arrive at their conclusions by seeing a person's face. Far more can be told by the head than ever can be told by the face, and as a proof of this, years ago phrenologists frequently subjected themselves to the test of giving delineations blind-folded. In such cases the delineator was invariably successful without seeing the face or knowing anything whatever of the temperament of the person delineated.

It should be definitely understood by all students of Phrenology that bodily and physical conditions, which include the temperaments, are largely the result of mental conditions. As the action of the mind contributes to and accentuates the formation of the features, so it contributes to forming the bodily conditions ; thus when accurately describing the mental qualities in phrenological delineations, the descriptions should, as a matter of fact, be also descriptive of the physical constitution, and so of the accompanying temperaments.

Briefly stated, Alimentiveness and Acquisitiveness are chiefly instrumental in forming and governing the nutritive or Vital temperament. All that pertains to appetite and food is associated with and groups around Alimentiveness. Hope dominates and largely controls the arterial or Sanguine temperament ; well developed intellectual faculties in a highly organised brain constitutes the Nerval or Mental Temperament. Firmness, when more especially backed up by active Combativeness, Destructiveness and the critical faculties, is responsible for the Muscular and Osseous or Motive temperament. Thus, when appropriately delineating the dominating mental faculties, one must of necessity tacitly include the mental characteristics descriptive of each person's specific temperament.

Phrenologists have harped too much on temperamental conditions ; though there is really no more need for it than there is to give a special physiognomical delineation with each phrenological description. But as the earlier phrenologists began doing this, it has been regarded with undue importance.

It was customary also, particularly with the earlier American phrenologists, to incorporate Physiognomy with phrenological practice ; but there has been less of this since the passing of S. R. Wells, Joseph Sims, and others who wrote considerably on Physiognomy. Lavater's physiognomical works are not now so popular as years ago,

and perhaps ere long it will be realised that we must get on with more important phrenological investigations, and account these others only as useful additional studies.

Years ago many members of the medical faculty made a speciality of the study of Phrenology, and acquired quite a high reputation for their expert phrenological knowledge. In fact, at one time, it looked as if they were going to commandeer Phrenology entirely, but this was before the founding of the Royal Colleges of Surgeons and Physicians, and before the status of medical men had anything like the same scientific position and prestige as now.

Then it was that epidemics of small pox and fever swept the land, and people died in thousands. Medical research has gone far since then, and medical men no longer have the time or leisure to give Phrenology the appreciation they did. We too, as phrenologists, must get away from things of lesser importance. This is no time for dawdling on the way. Phrenology provides an immense unbounded field for scientific research and usefulness, and there must be no slackening of speed.

In so far as we should provide ourselves with a knowledge of the temperaments, perhaps the best and most useful classification and description is in Phrenology for Students, by my old friend, J. P. Blackford, which has the support of the British Phrenological Society. I was with him a good deal at the time he wrote these, and I know he put much thought and care into their preparation.

Many of the old metaphysicians and physiologists built up theories relative to character manifestation on variously named temperaments. Some of them went so far as to conclude that everything moral and intellectual depended on the organisation taken collectively, and in some instances there was a good deal of careful observation put into the classification and definition of various temperaments, but this was before so much was known of Phrenology.

Different mental and moral characteristics were attributed to certain temperaments, and in some instances these definitions were very good ; some would apply with equal accuracy now as when first described. It is not that there is such a great deal of fault to find with the mental and physical characteristics attributed to the temperaments either by the ancient philosophers or modern students, but we know so very much more now regarding mentality than was known years ago, and on a far better and more accurate basis than can ever be obtained by the mere study of temperaments.

Phrenology gets at the root of all mental manifestation. The brain is definitely and irrefutably the organ of the mind, and in accordance with the volume, shape and quality of the brain, and the size of each of the mental organs, so will the mind's powers be manifested. Hence whilst the study of the temperaments is interesting and useful, it is not really especially necessary to an efficient understanding of human nature and character. Any definable condition could be called a temperament. I regret that phrenologists give so much time to their consideration, and accord to them so great importance, when Phrenology provides such a vast field for scientific investigation, and gives a more extensive and accurate knowledge of mental manifestation.

However much attention may be given to studying the temperaments, the knowledge so obtained is limited, whereas the extensiveness of phrenological interpretation is practically speaking limitless.

Many ardent phrenologists deprecate the association of Palmistry and Astrology with the practice of Phrenology, but so far as being absolutely necessary to character interpretation these subjects, including also the temperaments, could be put entirely outside phrenological practice without doing the least injury to the science.

I do not say to the phrenological student or practitioner:

don't study the temperaments, but I think it should be understood that whilst it is an interesting adjunct, as are facial expression and pathognomy, or signs of character manifested in human motion, walk, gait, tone of voice, laughter, form of body, style of dress, etc., it is not especially necessary to phrenological proficiency, any more than is the study of Physiognomy or Astrology. A qualified phrenologist should be regarded as a scientist rather than a mere reader of character on the basis of temperamental or physiognomical conditions.

When dealing with the temperaments, Dr. Gall tells us very definitely that the moral and intellectual powers are founded neither upon the entire organisation nor upon the temperaments, and he severely handles those who assert that any mental quality of faculty is centred in temperament, or that temperament can of itself produce any mental manifestation ; though he decidedly admits the modifying influence of temperament on the method of the functioning of the faculties. He also says the temperaments signify the general constitution of the body, and that the particular constitution and the existing state of health modify the exercise of the intellectual faculties and moral qualities. It is evident that according to our state of health we are more or less active, more or less susceptible. The mode in which the intellectual faculties and moral qualities manifest themselves is therefore modified by the temperament.

What phrenologists especially need is a wider and more comprehensive and explanatory range of definitions of the mental faculties ; and I hope this book may in some measure contribute to this need.

Certain mental faculties predominate in certain temperaments, and in accordance with the size and strength of these dominating faculties, so the temperament is manifested, and becomes less influential or more apparent as such faculties strengthen or atrophy. Who ever saw a

strong Osseous temperament in a person having small Firmness, Combativeness and Destructiveness ; or a predominating Sanguine temperament in one excessive in Cautiousness and deficient in Hope ; or a nerval, Mental temperament in a microcephalic head. A phrenological faculty superintends and executes every physical function ; thus when accurately describing the mental qualities, the phrenological delineation is in itself descriptive of the accompanying temperament.

No mental faculty, intellectual, moral or emotional, is in itself accountable for by temperament, though every faculty of the mind in some measure influences bodily or temperamental conditions, in fact, accounts for them. It is the mental powers that constitute and govern the body, and not bodily conditions that govern the mind. The physical constitution is in every phase of it exactly what the mind makes it, so that when accurately describing one the delineator of character must of necessity describe the other, though were they recorded separately the wording may be differently expressed, the terms descriptive of the one being somewhat different from the other, as may be observed in character descriptions by palmists and astrologers, as compared with those of phrenologists.

The constant misapplication of the word Temperament by speakers and writers is often very misleading, and creates a wrong impression upon the public mind, as it tends to infer that temperament has a mental basis, and that it is responsible for the various phases of mental manifestation which constantly present themselves to our observation. It is quite a common expression to speak of a person as having a musical, artistic, religious, emotional, joyous, pessimistic, doleful, and numbers of other sorts of temperaments, which have no scientific or specific foundation in either the mental or physical make-up of human beings. When a person indulges in reverie, with an occasional effort at rhyming, he is said to be of the poetic tempera-

ment. Others lacking stability and control of their feelings are designated as of the emotional temperament ; and so on.

Musicians, artists, religionists, and a host of others are ranged under the heads of a number of vaguely defined temperaments, having little in nature to substantiate their nomenclature. In fact, poets, artists and musicians may be found among people of all temperaments, their special predilections as well as their capacity for giving them expression depending entirely on brain development. What then are the temperaments ? They may be defined as forces resulting from the life processes carried on by the various organs of the body. They are purely physical and when combined their totality makes up the corporate constitution of each one of us.

Hippocrates, who lived over three thousand three hundred years ago, was the original propounder of the doctrine of the Temperaments, and the theory he advanced has been more or less the accepted one by the medical faculty up to the present time. He suggested that there were four temperaments, based upon the four fluids of the body, and named them The Sanguine, Phlegmatic, Choleric and Melancholic. Notwithstanding that the light of modern knowledge has shown that nervous force is not a fluid, in the sense of being a liquid as he taught, and that many other fluids have been found in the body, no alteration in the list of temperaments has taken place based upon these facts.

Although the recognised authorities have failed to march with the times, individual scientists and researchers have introduced other classifications of the temperaments, and have endeavoured to bring them into line with modern knowledge.

Spurzheim took little account of the temperaments, except to enumerate a new classification, viz. The Lymphatic, Sanguine, Bilious and Nervous.

Combe gives them more consideration, though only a meagre description of the effects of the different physiological conditions upon the mental manifestations. His coloured pictures illustrative of the Lymphatic, Sanguine, Bilious and Nervous in the earlier pages of his *System of Phrenology*, are particularly attractive to students; and he had an interesting method of lecturing and teaching, as George Jacob Holyoake, who at one time assisted him when lecturing, in displaying his diagrams, told me. With the coloured pictures on the wall, or held to view, he would invite persons from the audience to stand beside them, and so compare living subjects with the pictures.

The brothers O. S. and L. N. Fowler, and later phrenologists, adopted what they considered a more simple classification, on a strictly anatomical and physiological basis, comprising, the Motive or mechanical system, the Vital or Nutritive system, and the Mental or Nervous System, which have been generally recognised and incorporated into the practice of both American and British phrenologists.

The latest classification propounded by Mr. J. P. Blackford, F.B.P.S. editor *The Popular Phrenologist*, adopted and taught by the British Phrenological Society, Incorporated, and accounted as best suited to modern students of the science, comprise the following: The Nutritive, the Arterial, The Nerval, the Muscular, the Osseous.

It will be helpful to students to give some explanation of these temperamental conditions, more or less as explained and expounded by the author, from manuscripts of his I have in my possession.

The human structure is built up of several systems of organs, distinct yet inter-dependent. Each differs from the others in the nature of its tissues, and in its functions, They are :—

The organs of nutrition, including the stomach, liver, kidneys, intestines, etc., and all the mechanism employed

in converting food into blood for the nourishment and sustenance of the body. Most of these organs have their location in the abdomen, the development of which will convey to the practised observer a fairly accurate idea of the influence of this system upon the entire man.

The arterial and blood distributing system, of which the chief organs are the heart, lungs, arteries and veins. It deals with the circulation and purification of the blood, converting it into tissue, and replacing waste and bone, muscle and brain. Its chief organs are placed in the thorax or chest, and when that region is full and broad, it indicates a good condition of this system.

The brain and nervous system. This is the most important of all, as its functions of thought, consciousness and direction are the highest in our nature. By its means the blood supply of the arterial is converted into judgment, will, memory, sight, hearing, creative thought, sensation, emotion, etc. The nerves ramifying throughout the body keep the brain in constant touch with every atom of which the body is composed, and preserve to it the mastery over its acts.

The muscles, tendons and ligaments, or the Muscular system. This system of organs, distributed throughout the organisation, is that which enables us to move and to act. It gives us the power to express in deeds the desires of the mind ; to construct and put into tangible and permanent form the results of the operations of the mind. It enables us to provide food and other necessities for the use of the other systems, and is of necessity a very important factor in our constitution.

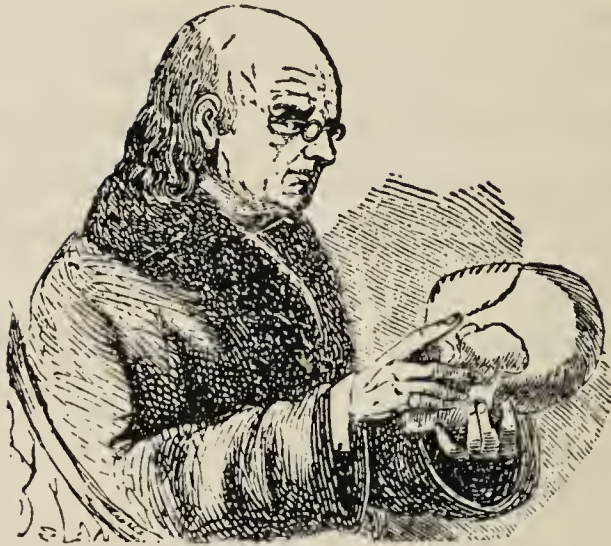
The Osseous system or Skeleton. This bony framework of our bodies is of great importance in determining our size, and to a large extent, as a consequence, our capacity for action in directions where to be tall or short, large or small, may have a vital effect upon ourselves and our lives.

The operative forces resulting from the life processes carried on by the five systems, are among the conditions which necessarily affect mental manifestations, for upon their individual and combined action depends the functioning of the brain, and consequently the expression of the powers of the mind.

These temperaments, are of course, hereditary, but may be modified by conditions determined by the mind. For instance, the Nutritive may be influenced by the nature and quality of the food supplied, and in this connection it may be wise to say that the food should be selected to suit the condition of each individual. The regulation of the food supply will gradually change temperamental conditions. The arterial will also be affected by the purity of the blood supplied to it, and by breathing exercises. Let the air inspired be pure or foul, the breath restricted or full and deep, etc., and it will eventually be seen how the accompanying temperament may be influenced. Education and mental exercise will do for the nerval temperament what practice and physical exercise will do for the muscular, and even the osseous temperament can be affected by some system of physical culture.



The above illustrates various grades of intelligence, and to the observant eye is a strong argument in favour of Phrenology.



LINES ON A HUMAN SKULL.

Behold this ruin! 'Twas a skull
 Once of ethereal spirit full.
 This narrow cell was Life's retreat,
 This space was Thought's mysterious seat
 What beauteous visions filled this spot!
 What dreams of pleasure long forgot!
 But Hope, and Joy, and Love, and Fear
 Have left their trace of record here.

Beneath this moldering canopy,
 Once shone the bright and busy eye;
 But start not at the dismal void—
 If social love that eye employed,
 If with no lawless fire it gleamed,
 But through the dews of kindness beamed,
 That eye shall be forever bright
 When stars and sun are sunk in night.

Within this hollow cavern hung
 The ready, swift, and tuneful tongue;
 If falsehood's honey it disdained,
 And when it could not praise, was chained,
 If bold in virtue's cause it spoke,
 Yet gentle concord never broke,
 This silent tongue shall plead for thee
 When time unveils Eternity.

It is now nearly a hundred years ago that the poem of which the above lines are a part, appeared in the London *Morning Chronicle*. Every effort was vainly made to discover the author, even to the offering of a reward of fifty guineas. All that ever transpired was, that the poem, in a fair clerkly hand, was found near a skeleton of remarkable symmetry of form in the Museum of the Royal College of Surgeons, Lincoln's Inn, London, and that the curator of the Museum sent them to the *Morning Chronicle*.

CHAPTER XXVIII.

PHRENOLOGY & THE MEDICAL PROFESSION.

From the time when Dr. Gall's lectures were prohibited by the Emperor of Austria as being fatalistic and antagonistic to religion, Phrenology has had its opponents, but although its career has not been one of smooth sailing, it has outlived persecution, prejudice and ignorance ; and whilst perhaps not so popular as years ago, the scientific basis of Phrenology is now more established than at any other period of its history. Its immense influence in the elucidation of character, the education and training of youth, and in vocational guidance, will eventually command for it a very important position amongst the professions.

Its discoverers, though the greatest brain anatomists who ever lived, had hard battles to fight against ignorance and wilful misrepresentation, through all of which the science has ploughed its way successfully. Early in its career scientists, medical practitioners, and men of other learned professions proclaimed their belief in it, and so long as these earlier advocates, who were chiefly medical men, had the subject almost solely in their own hands, and were able to use it as a means of enhancing their knowledge and popularity, enthusiasm regarding the science was almost unbounded. Everywhere numbers of people proclaimed their interest and belief in Phrenology, and phrenological societies were established in many of the principal towns and cities of Great Britain.

George Combe, author of *The Constitution of Man*, besides converting to Phrenology Mr. Wakley, M.P., founder of *The Lancet*, likewise convinced Dr. Black, the editor of

The Morning Chronicle, as well as many other influential personages, of the scientific value of Phrenology ; and was on several occasions summoned to the presence of the Prince Consort, who was a great believer in the science ; and in 1850 he was commanded to Buckingham Palace, where he had an opportunity of explaining to Queen Victoria the Phrenological developments of the Royal children, and his theories on education.

In those days, scientific and literary men, eager to establish new discoveries, and otherwise enhance its teachings gave untiring study to Phrenology. The Lancet regularly published the phrenological lectures of Dr. Broussais, delivered in Paris to audiences which often numbered 2,000 ; also the lectures and addresses of the London Phrenological Society, over which Dr. Elliotson, the eminent physician of St. Thomas's Hospital, presided ; and the weekly Medico-Chirurgical Magazine, 1823, published Dr. Gall's lectures, delivered during his stay in London.

Herbert Spencer studied the science as a young man, and even went so far as to read heads and mark charts for friends. He gained repute as a phrenological writer, and in one of his treatises, which appeared in the *Zoist*, he wrote over sixteen pages in support of Phrenology, and suggested the existence of an innate faculty of Sensitiveness. Dr. Spencer T. Hall, of Sutton-in-Ashfield, who wrote a number of delightfully interesting books on Derbyshire, eminent as a lecturer and mesmerist, was also a practising phrenologist.

Dr. Vimont, of Paris, in his early investigations, was so opposed to Phrenology that, with the object of overthrowing the science, he spent six years in collecting, at great cost of time and money, an immense number of skulls, casts, and other data, amounting to several thousands ; but after carefully examining his collection, he was absolutely converted to the doctrines of Gall and Spurzheim, and not only became one of their greatest supporters, but almost

next to Gall himself, one of our greatest scientific investigators. In size and importance, and expense of production, his *Traité de Phrenologie, Humaine et Comparée*, published in 1835, may be classed next to Gall's great work.

The lessons in Phrenology which George Eliot was in the habit of taking from Mr. Charles Bray, the celebrated author of *The Philosophy of Necessity*, etc., doubtless helped her much in so ably portraying the life-like delineations of character contained in her delightful novels.

Although little attempt was made to utilise the science in its more practical forms as advanced by present-day phrenologists, yet there were far-sighted, prophetic adherents who realised that the subject was farther reaching in utility than the most enthusiastic advocates amongst the medical faculty ever realised. Thus phrenological practitioners, not necessarily medical men, began to establish themselves in various parts of the country, and since in many instances they gave their whole time and abilities to its study and practice, they felt justified in charging fees for their services. Although quite a proper proceeding, this touched a sore point in medical professional etiquette, and as the old enthusiasts and adherents passed on, it became fashionable for some of the younger medical students to ignore and in some instances to decidedly abuse Phrenology, and to treat the well-intentioned phrenologist with opprobrium.

Hence the belief has come about that the whole medical profession is opposed to Phrenology. This is not true, and if it were it would not detract from the soundness of phrenological principles. Medical men are not the only class of persons capable of judging of the merits of Phrenology and if they are to be credited as authorities, they would need to study the science thoroughly. A man may be an eminent physician or surgeon, and possibly know little concerning Phrenology or the physiology of the nervous system. To be able to dissect a brain does not imply that the anatomist has a knowledge of its mental functions.

This needs specific methods of investigation, education and training, apart from their own recognised curriculum.

The medical faculty of the present-day, however, is not so averse to Phrenology as is generally thought. Being so much occupied in the wide range of studies and practice connected with their own profession, many of them have little time to give to Phrenology ; but as brain dissection is part of their curriculum, there seems to be a prevailing notion that all medical men are brain specialists. In reality the medical faculty have little desire to be hampered with all that is credited to them relative to the mental functions of the brain ; and it is absurd to requisition medical men to write treatises on Phrenology, such as appear in the Encyclopedias, and newspaper and journalistic press, unless they are known to have given special study to the subject. Practical phrenologists are certainly better qualified to do this.

Further, the fact that medical practitioners frequently send mentally deficient, imbecile and abnormal cases to phrenologists for phrenological diagnosis and examination, and often come themselves, is evidence that they have confidence in the science.

It is pleasing to know that there is a better attitude shown towards Phrenology now than there has been for many years. Many scientific men are investigating the claims and practical utility of Phrenology, and the science is attaining a far higher status. Whilst the public now demands more expert and better phrenological exponents, the difficulty is that we have fewer practitioners, though most of those in practice are better qualified.

THE LOCALISATION OF THE MENTAL FACULTIES.

BY A. G. MILLOTT SEVERN.

Phrenology is a branch of physiology which is probably not familiar to all of you, and it deals with the

localisation in the brain of the mental faculties. Our knowledge of the physiology of the brain appears to be much behind that of our knowledge of the physiology of most of the other great systems of the body, and a perusal of the average modern text book does not help one very much in the matter with which Phrenology deals. The late Professor Alfred Russel Wallace, in his book : *The Wonderful Century*, says : "In the coming century Phrenology will assuredly attain general acceptance. It will prove itself to be the true science of the mind. Its practical uses in education, in self-discipline, in the reformatory treatment of criminals, and in the remedial treatment of the insane, will give it one of the highest places in the hierarchy of the sciences."

As physiologists we ought to know at least something of Phrenology, and even a little knowledge of its application may be very helpful to us as medical men in dealing as much as we do with human nature in health and disease.

Phrenology was discovered by a German physician named Gall towards the end of the eighteenth century. I remember seeing an imposing monument over his grave in the Père Lachaise Cemetery in those golden days before the war.

Well, Gall was a great anatomist, and devoted his attention particularly to the brain and the nervous system. As evidence of his achievements in this direction we find that he was the first to demonstrate the enlargement of the cord in the cervical and lumbar regions, the first to show that the grey matter of the brain precedes the white, he first traced the origin of the nerve bundles from the grey matter. He traced the origin of the optic nerve in the anterior part of the corpora quadrigemina. He showed the origin of the olfactory nerve, the oculo-motor nerve, the trigeminal nerve, and the nerve abducens.

Gall was the first to describe the course of the motor nerves through the pyramids, cerebral peduncles and

corpora striata. He established the certainty of the decussation of the pyramids in opposition to nearly all the anatomists and physiologists of his day. He showed the fibrous structure of the white matter in spite of the denial of the *Edinburgh Review*, which sounds rather funny to-day. He described for the first time the development of the brain in the foetus, and the formation and structure of the corpus callosum and the pineal gland, and he first described as the insula that part of the brain now known as the Island of Reil. These are only a few of his brain discoveries, but we have mentioned enough to show that he was well qualified to tackle the deeper problems of brain physiology which he afterwards worked out and taught to the medical students of Vienna, Paris and London.

The philosophers of Gall's time generally recognised that man is composed of at least two distinct natures—a physical or material body, and a spirit or an immaterial mind—but their teaching was very conflicting and based upon the earlier philosophies of the ancients. Concerning the structure and functions of the brain, Aristotle said it was a mass designed to temper the heat of the heart, Astruc said it was merely a spongy substance. Hippocrates declared it was a sponge to attract the humidity of the body. Malpighi said it was a collection of shapeless and confused intestines. With regard to the location in the body of the mind, Aristotle placed it in the heart, Herophilus in the ventricles, Van Helmont in the stomach, Descartes thought its location was in the pineal gland, most of them argued against the idea that it could be located in the brain. Pinel, Fodere and others thought that mania, imbecility and insanity did not concern the brain, while Buffon, Cuvier and other naturalists said that instinct and mechanical aptitude were to be credited to the organs employed, as the eye, ear, hand, trunk of the elephant, tail of the beaver, etc.

This was the state of knowledge as to the brain and

the mind, the result of the combined intelligence of all the best minds from the earliest ages till the introduction of Gall's Phrenology. He came to his conclusions after many years of observation and clinical study. He first proved to his satisfaction that the brain determined the shape of the skull, and not that the brain was boxed up by the skull. He next concluded that size of brain was a measure of mental power, and that the size of a particular area of the brain could be gauged by the shape of the head. He found that the skull did not vary much in thickness in different individuals, and then only in well defined directions, which were fairly easily allowed for in the living person.

The first faculty of the mind Gall was able to locate in the brain was that of Language. During his university career he had very frequently observed that the most fluent scholars, and those who could most easily express themselves in words had protruding eyes. As he did not believe the eyes themselves could have much to do with it, he endeavoured to find a more likely cause, and on dissecting the brains of linguists he found an unusual development of the posterior part of the third frontal convolution of the brain. This hypertrophy he found had caused a depression of the roof of the orbit, and had produced the somewhat exophthalmic condition he had observed. He therefore came to the conclusion that the faculty of Language had its organ located in this part of the brain. This area of the brain is now known as Broca's speech area, though really it was Gall's discovery—this is rather tardily admitted in our Howell's Text-book of Physiology.

Gall, as a physician and anatomist, had excellent opportunities for following up his observations, and he devoted his life to elaborating his theories. By means of continual observations, clinical study of pathological cases, and post-mortem dissection, he succeeded during his lifetime in locating twenty-six faculties, including Comparison in the first frontal convolution, Causality

in the second frontal convolution, and Time and Constructiveness in the third frontal convolution, in the frontal lobes. Self-esteem in the Superior Parietal Lobule, and Cautiousness in the Supra Marginal Gyrus in the Parietal lobes. Destructiveness and Combateness in the second Temporal convolution of the Temporal lobes, and in the second Occipital convolution Love of Children as well as other faculties in the Occipital lobes.

There were many areas of the brain the functions of which had not been determined, at the time of Gall's death and most of these have since been worked out by his pupils and followers. At first there did not seem to be much method in their location, but when most of them were filled in, like parts of a jig-saw puzzle, they formed a particularly harmonious picture, in which the higher intellectual faculties are grouped in the frontal lobes, the controlling faculties in the parietal lobes, the self-preservative faculties in the temporal lobes, and the domestic instincts in the occipital lobes. The organs are not usually clean-cut and sharply defined, but merge one into the other, and we do not find any inconsistency such as one of the higher psychical faculties dumped in the middle of the domestic department.

Like many other parts of our body, the organs of the brain are bi-lateral, and if the brain cells of any mental faculty are excised, ploughed up by hæmorrhage, or destroyed by disease on one side of the brain, the organ on the other hemisphere will take up the work. This explains why considerable injury to the brain may occur uni-laterally without a very marked impairment of the function of the organ. Of course, if the brain cells of a particular centre are entirely destroyed on both sides of the brain, the patient becomes idiotic in this direction, and no other part of the brain takes over the work. This condition, though necessarily rare, has frequently been recorded clinically, and affords one of the best proofs of Phrenology.

The proofs of the accuracy of the phrenological localisations are many and convincing, and we will mention some of the most important. The observation of the special developments of the heads of men of genius, or of individuals possessing exceptional powers in one direction. This has been, and is now being done on a very large scale by practical phrenologists in Europe and America ; in fact, the heads of most celebrities have passed through the phrenologists' hands, and the data so obtained have proved of the utmost value in the study of that most complex of machines—the human mind. As a counter-proof, we have the absence of development in the heads of individuals of weak mental powers. The many collections of skulls and casts of heads of persons of known characteristics in English and Continental museums afford incontrovertible proof to those able to read the evidence. The arrangement of the organs in the brain, and the fact that the highest psychical faculties are developmentally the last to appear in the brain are suggestive.

Qualities common to men and animals have similar cerebral parts. Qualities possessed by man exclusively have no corresponding brain organs in animals. One of the most important pieces of evidence is that the more indispensable the qualities are, the nearer they are located to the base of the brain. This is parallel to the knowledge we have regarding motor and bodily control of the brain. Other evidence, which might be disputed by the ladies, is that the female head is usually smaller than that of the male, on the average about half-an-inch less in circumference, and about five ounces less in weight ; and I think we may say that women usually have less control and depth of intellect than men. Again, genius is partial, showing development in one or two organs only. The born surgeon gravitates to his particular sphere, the physician or the physiologist to his, and they each wonder what on earth the other man can find to interest him in his job.

Idiocy shows deficiency in brain corresponding to the mental defect. Some of us went down to Earlswood in the summer, and the ridiculously small heads of the inmates were very striking. The smallest head they had to show us was that of a woman who was said to have the brain of a seven months foetus, and she was one of the most helpless of the crowd from the mental point of view. On the other hand the mad people we saw at Bethlem had many of them heads strikingly developed in certain directions. One particularly dangerous man we saw in a padded cell, formerly a West-end surgeon, had a remarkably wide head, indicating what the phrenologist would consider abnormal executive faculties, which give energy, force and combative and destructive qualities. There were many other equally instructive cases.

If the brain were one organ, as many have contended, all faculties would operate or cease together. That it is a collection of separate organs is shown very well in the case of dreams, in which we have one or more organs in uncontrolled action while the remaining organs are quiescent.

The text-books of physiology are beginning to recognise Phrenology in a general sort of way, only they are a hundred years late. In Howell's text-book he says: "It will be seen that the motor and sense areas occupy only a small portion of the cortex, forming islands surrounded by much larger areas. Flechsig has designated these as association areas, and has advocated the view that they are the portions of the cortex in which the higher and more complex mental activities are mediated, the true organs of thought." Flechsig came to this conclusion from a study of myelinisation, and perhaps surreptitiously from a study of Gall's works.

Again Howell says: "Here, as elsewhere in the nervous system, it may be supposed that the efficiency of the nervous machinery is conditioned partly by the completeness and character of training, but largely also by the inborn character of the machinery itself. The very marked

differences among intellectual and cultivated persons—for instance, in the matter of musical memory and the power of appreciating and reproducing musical harmonies—cannot be attributed to differences of training alone. The gifted person in this respect is one who is born with a certain portion of his brain more highly organised than that of most of his fellow men. This general conception that the special capacities of talented individuals rest chiefly upon inborn differences in structure or organisation of the brain may be regarded as one outcome of the modern doctrine of localisation of functions in this organ. In the beginning of the nineteenth century it seems to have been the general view that those who had a high degree of mental capacity might direct their activity with equal success in any direction according to the training received. A man who could walk fifty miles to the north, it was said, could just as easily walk fifty miles to the south, and a man whose training made him an eminent mathematician might with different training have made an equally eminent soldier or statesman. In our day, however, with our ideas of the organisation of the brain cortex, and our knowledge that different parts of this cortex give different reactions in consciousness, it seems to follow that special talents are due to differences in organisation of special parts of the cortex.” Now this is pure Phrenology, only it is a hundred and twenty years late, and it is plagiarised.

In Dr. Bernard Hollander’s book, *The Mental Functions of the Brain*, over eight hundred clinical cases are reported in support of the phrenological localisations, but I won’t worry you with any of them ; though they are very interesting and convincing. Dr. Hollander has an article in “Recent Researches in Physiology,” and in speaking of the pre-frontal region of the brain, in which the phrenologist locates the higher psychical faculties, says this cortex is late in reaching maturity. Again he says it is the only cell layer of the cortex cerebri which varies measurably in depth in

normal brains. It is under-developed in idiots and the degree of retrogression in demented patients varies directly with the amount of dementia existing.

Now a word about skull thickness. In a phrenological text-book by J. P. Blackford, he says : “ The total thickness of the combined three layers of the cranial bones varies in different skulls and in different parts of the same skull. In two sections of two temporal bones I have before me, I find one is one-sixteenth and the other three-thirty-seconds of an inch ; in two occipital bones the sections at their thickest part across a ridge and just below the lambda, their measurements are three-sixteenths and a quarter of an inch respectively. Except at the processes, these constitute the limits of thickness of the bones in normal skulls.”

Brain weights are interesting. The average English adult male brain weighs about fifty ounces, and that of an adult female $44\frac{1}{2}$ ozs., the average savage brain weighs about 42 ozs., while the brains of men of exceptional eminence are very much greater. Bismarck's brain weighed over 65 ozs., Cuvier $64\frac{1}{2}$ ozs., Kant 59 ozs., and that of Byron nearly 64 ozs. There is, of course, quality of brain to be considered but this is dealt with in the study of Temperament, and we have not the time to go into this, though its importance is very evident.

The art of reading character and of judging of brain capacity is the most important application of Phrenology, and some practitioners have attained extraordinary skill in this direction. Sir William Ellis, late physician to the Middlesex Asylum, says : “ I candidly confess that until I became acquainted with Phrenology I had no solid foundation upon which I could base my treatment for the cure of insanity.” Dr. Brown, one of Her Majesty's Commissioners for Lunacy in Scotland, says : That he ascribes the success which attended his treatment in the large institutions in Scotland to his phrenological acquirements.

Professor Wallace said: "The phrenologist has shown that he is able to read character like an open book, and to lay bare the hidden springs of conduct with an accuracy that the most intimate friends cannot approach." Edison says: "I never knew I had an inventive talent until Phrenology told me so. I was a stranger to myself until then." The late W. E. Gladstone gave his testimony: "I declare that the phrenological system of mental philosophy is as much better than all other systems as the electric light is better than the tallow dip." Andrew Carnegie said: "Not to know yourself phrenologically is sure to keep you standing on the Bridge of Sighs all your life." Henry Ward Beecher's evidence was: "Much that I am I owe to my knowledge of Phrenology. If a man wishes to know what he is made up of; if he wishes a knowledge of human nature for definite practical purposes—there is no system like Phrenology to aid him in acquiring that knowledge." According to Professor Elma Gates: "It is a sound scientific basis for character reading."

Gentlemen, I think after all this we can agree with Dr. Alfred Russel Wallace, and I again quote from the *Wonderful Century*: "That the persistent neglect and obloquy of Phrenology during the last sixty years will be referred to as an example of the almost incredible narrowness and prejudice which prevailed among men of science at the very time they were making such splendid advances in other fields of thought and discovery."

REFERENCE BOOKS:

- PHRENOLOGY FOR STUDENTS.—*Blackford*.
 TEXT-BOOK OF PHYSIOLOGY.—*Howell*.
 WONDERFUL CENTURY.—*Wallace*.
 MENTAL FUNCTIONS OF THE BRAIN.—*Hollander*.

Read before the Physiological Society of Guy's Hospital.

The Professor of Physiology of the University of
 London in the chair. November 27th, 1916.



THE BOY! WHAT WILL HE BECOME?

Parents frequently find this a serious problem. Phrenology solves this problem, and so saves parents a good deal of unnecessary anxiety and expense. Phrenology is the only known means of accurately ascertaining the innate mental qualities adapting individuals to their right calling, and which lead to a successful career, and the ensuing joy and happiness of being in one's right sphere in the world.

CHAPTER XXIX.

YOUR CHILD'S FUTURE.

EDUCATION AND CHOICE OF PURSUITS.

The advantage of having children's characters phrenologically delineated, so as to know their natural gifts and adaptation to educational training, and qualifications for future careers, is of far-reaching importance, and cannot be too greatly impressed upon the minds of parents, guardians and teachers. Many young lives are often marred and sometimes spoiled and wasted through neglect of a little timely and specific phrenological advice.

All normal persons are endowed with certain natural hereditary gifts, susceptible to educational training. These qualifications are phrenologically revealed in childhood, and should be trained and developed while the mind is plastic and impressionable. This is a matter which should be regarded as of the greatest importance by all who have the care and training of children, seeing that it so materially concerns their future welfare.

Children's mental gifts are as varied as a garden of flowers, and there is as much care needed in bringing out their mental qualities, and displaying them to advantage, as the expert gardener gives to his most rare and valued plants ; or they may grow coarse and wild. Similarly the latent mental gifts or genius of a child may, through lack of a little appropriate advice, become diverted into wrong channels, or they may for ever remain dormant and unused. Careful study should be given both to understanding and usefully unfolding the susceptible minds of children if they are to be developed to the best advantage.

Not to consult a competent phrenologist concerning children's mental developments is most unwise. While thoughtful parents realise the necessity of caring for the physical requirements of their children, their diet, exercise, recreations and pleasures, so that the best results regarding health and physical growth may be acquired, the obtaining of a scientific phrenological delineation of their mental endowments is too often neglected.

It would surprise many parents to know how rapidly a baby's head grows, and that with every fraction of growth the little one becomes more intelligent, wiser and mentally stronger. When one realises how valuable is the head measurement as an index of mind power, and the mental evolution of a child, it will be obvious that as keen an interest should be taken in periodically measuring the heads of infants and children as in weighing their little bodies and measuring their height ; and notes should be taken of the increase in intelligence with the increase in growth of brain. Mental science would be greatly advanced by the preservation of these records.

A tape measure is all that is necessary, and any phrenologist would gladly show how to take the circumferential and other tape measurements for recording purposes. The average circumferential measurement at birth is about $14\frac{1}{2}$ inches. The head grows rapidly during the first few years, at one year being about $17\frac{1}{2}$ inches, at three years $19\frac{1}{4}$ inches, at five years 20 inches. If then, your child's head is say one inch more than these measurements, the possession of some special mental qualification or intelligence, or some specific defect, may be anticipated, and the advice of a phrenologist should be sought. The average circumferential measurement of an adult male head is about 22 inches.

Just as children are differently organised physically, so they are differently gifted. It is the duty, and should

be the interest of parents, guardians and teachers, to ascertain through the valuable aid of Phrenology, the mental capacities of children entrusted to their care, so that they may be educated and trained accordingly, and thus avoid the regrettable waste and misdirection of effort, and expenditure of money, which is, alas ! often discovered when too late, and failure has become inevitable.

Precocious children are frequently over stimulated by commendation and praise, or urged to efforts in wrong directions, with disastrous results to their health, and too frequently to the detriment of their growing physique. Others are disheartened and sometimes punished for failing to learn what they are mentally incapable of comprehending, whilst they could perhaps excel in other studies were they given favourable opportunities.

Children's future success depends greatly upon a correct understanding of their inborn capacities, and the right training and guidance of their young unfolding minds, and the only definite way of arriving at such a mental evaluation is the application of Phrenology. Other systems of Psychology may attempt vocational guidance, but the supremacy of Phrenology in the elucidation of the mind's powers has no peer, and is beyond cavil.

THE BEST EDUCATION.

It is recorded that the Grecian philosopher, Aristotle, was possessed of all knowledge existing at his time, and considerably augmented it. This was an extraordinary mental acquisition, even at the time he lived, 400 years before the dawn of the Christian era. Now that philosophy, literature, science, art, and knowledge generally are so far advanced, it would be impossible to find a person who could boast of such an attainment. To be a mathematical or classical scholar, linguist, artist or scientist, in one branch of study, is regarded at the present time as no mean achievement.

The best education is to be trained in accordance with an individual's mental and physical capacities. Hitherto there has been too great a tendency in schools to educate one and all alike, without taking into consideration temperament and mentality. It is not possible for all children, even under similar circumstances, and with the same advantages, to acquire the same education.

Just as children are differently constituted, so they are differently gifted. It should be the duty and interest of every parent to find out the mental and physical capacities of their children, and educate them accordingly. The cause of a great deal of failure in after life is a lack of suitable education and training.

One of the advantages of Phrenology is that it points out the kind and amount of mental capacity a child possess, even at an early age, and to what extent this capacity may be developed by education and training, without injury to the system. Thus a competent phrenologist should be consulted on the commencement of a child's education, so that parents or guardians, as well as teachers, maybe usefully advised regarding the training best suited to the child's mentality.

Hundreds of pounds are often spent in a youth's education without any very beneficial results, his mentality being such that with all the advantages of a most elaborate—maybe university—training, he is incapable of acquiring a superior education ; or he may have been pushed along in branches of learning for which he has little or no talent. If his deficiency of mentality unfits him for acquiring a higher-grade education, this large expenditure of time and money on his schooling might have been saved ; or should it be that his education has been misdirected, what a great amount of drudgery and disappointment, both for the individual and his parents and friends, might have been prevented.

Precocious children are often pushed along too rapidly. Others are punished for not doing what may be quite out of their mental power to do. The consequence is that their mental and physical organisations are often completely ruined, and the mental brilliancy of such is not infrequently brought to a premature end, or they may be incapacitated from achieving that which their mental abilities would have enabled them to have adorned, had their education been more gradual and suitable, and the disposition better understood.

It is important to know how soon a child should be sent to school, and in what directions its studies should be specially directed. Some may require a long and continued education to render their minds susceptible to learning and understanding. These may with advantage be sent to school rather early, and with genial treatment and encouragement, come out fairly well by the time they have reached their 'teens ; while with others it is not so much a matter of early or continued education, as the regulation, right direction, and proper discipline of the mental faculties. These latter would learn, if put to school at the proper age, as much in two or three years as others would in the whole period of a long schooling.

THE WAY TO ACHIEVE SUCCESS.

Mental and temperamental conditions alone must decide at what age, or how long a child should be educated. Nature's law is the only fixed law. Some minds arrive at maturity much sooner than others. Some learn quickly until they reach their 'teens, but acquire knowledge comparatively slowly afterwards. Others can be taught but little in a systematic way until they are well on to manhood, when they commence to understand and learn very thoroughly ; while again some of our cleverest men would probably have achieved nothing in particular had their education

not been systematically extended until they were twenty-five or thirty years of age.

Parents cannot be impressed too strongly with the fact that their children's future success depends greatly upon the best education being given them according to their mental and physical organisations, and that the only definite means of ascertaining the capabilities of their children's organisation is by the application of Phrenology.

CHOOSING A CAREER.

The practical utility of Phrenology, and the great influence which it is capable of conferring upon humanity is incalculable. It is useful to both the young and old, from the wee babe, less than a year to the oldest living person. Not only is it useful in giving advice regarding the early training of children, and their suitable education and schooling, and in advising young men and women about to start in life, but also in advising business people, and even old people may derive benefit from a phrenological delineation; and in no department perhaps is it more useful than in advising persons as to the occupations, business, profession or career for which they are best adapted to follow, and in which they could best succeed according to their natural endowments.

Happiness and success in life depends so very much on choice of pursuits that too much importance cannot be attached to this decision. Every person who is not an imbecile is adapted to occupy some useful place in the world. Some individuals are distinctly adapted by nature for one pursuit, some for another, whilst others may be equally adapted for many. Some could succeed well in business, others as mechanics, others would do better in more purely mental pursuits, educational or professional work—literature, medicine, law, science, art, theology. Others are adapted for occupations which may appear less important, though useful and necessary.

The shape of the head is the true index of the kind of work or career for which an individual is fitted ; and in these days, when science is so much to the fore in most matters, the taking up of a profession or calling has no business to be a mere matter of chance. A person's mental and temperamental developments indicate most positively his adaptation to this or the other pursuit. The head of a successful literary person, poet, or artist, is very different in shape from that of a successful merchant or business man.

The placing of young people in their right careers is a serious responsibility to parents and guardians, yet they might save themselves a vast amount of trouble, anxiety, and unnecessary expense of training children for professions for which they may be totally unfitted, if they would, by the aid of Phrenology, ascertain their capacities, and educate and train them accordingly.

In the hurry and bustle of everyday life, and the keen competition which is manifested in nearly every business, profession and calling, when it seems inevitable that the weakest must go to the wall, the questions, " What shall we do with our Boys ? " and " What shall we do with our Girls ? " are of grave importance, and must necessarily cause considerable anxiety to parents mindful of their children's future welfare.

Parents frequently plan and decide on avocations for their children, and contemplate their success without considering whether they possess the necessary abilities, and as a consequence, after the expenditure of much time and money, and possibly the most valuable years of their lives, their training in this direction is a complete failure, hopes and prospects are blighted, and the experience is discouraging to parents and children alike.

The mistakes made in choosing occupations are many, and oftentimes sadly disappointing. We see frequently instances of young men being educated as ministers who

would have done better as doctors, and doctors who would have done better in the legal profession ; lawyers who could have been splendid mechanics, engineers, inventors, statesmen, or generals ; and mechanics who have innate capacities for other pursuits. As a consequence of lack of knowledge of their own natural endowments, there are thousands of persons who are failures, some of whom have constantly to endure a life of misery in some uncongenial pursuit, and in addition be taunted with the feeling that others, who appear not to strive as they do, are successful in the pursuits they follow.

The environments of early life have certainly much to do with influencing a child's future, but they are not the primary causes of successes and failures. It should be understood that there are differences in organisation, differences in kind and degree of intellect and power, which are early discernible in children. Thus their future prospects and success may be anticipated. "As the twig is bent, so the tree's inclined." Phrenology reveals the bent of the mind—what it is capable of if cultivated, and what a child may become if trained in the direction of its natural gifts.

THE EVENLY SHAPED HEAD.

HOW SWAYED AND INFLUENCED.

In studying character phrenologically, one of the most puzzling and difficult tasks of the student usually is to delineate an evenly shaped head. This formation of head did not help Dr. Gall much in his discoveries. Most of the phrenological organs were discovered and localised owing to their being abnormally developed, and had these abnormal conditions not existed, the system of Phrenology might still have remained undiscovered.

If everyone possessed an evenly shaped head, with similar corresponding mental qualities, and differing only

as regards degrees of mental power, there would be little need for the phrenological delineator. Intellect, ability, domesticity, affection, and every other mental characteristic would need only to be standardised, as we standardise many sorts of material things. What a limit this would put on man's mentality and understanding.

A little phrenological study, however, reveals that there is a remarkable difference in the shapes of heads. Just as there are no two faces alike, so no two heads exactly correspond in all respects, and as heads differ in shape and size, so the characters and dispositions of individuals differ.

All mental manifestations are the result of and are indicated by the development of some organ or combination of organs located in the brain. Thus, when individuals have some mental characteristics of a striking nature, the brain organ or combination of organs productive of these characteristics is shown in the formation of the head. People, however, who conclude that having no 'bumps' on their heads means that they have no character are mistaken. When the head is evenly developed, the character is certainly less striking and distinct, yet the even head, because of its being the most harmonious, is often the best. One of the duties of the phrenologist, in addition to pointing out special developments, talents, capacities, etc., is to teach people how to cultivate or restrain mental organs, when advisable, so as to develop greater harmony of character, and if need be more evenness of disposition.

With a little study it is comparatively easy to discern in the formation of the head, developments indicative of special mental characteristics. The extremely cautious person will show great breadth and fullness in the region of the parietal eminence, where the organ of Cautiousness is located, or if very deficient in this quality, the head will be distinctly flat in this part. And so in respect to other mental organs ; fulness or depression is shown in accordance

with the strength or weakness of the corresponding mental faculties.

CREATURES OF CIRCUMSTANCES.

When the head is small or only of average size, and evenly shaped, there is usually nothing striking in the character : and like a ship without a rudder, such persons are swayed and influenced by surrounding conditions. Having no distinctive qualities of mind, they are led and governed by stronger minds ; or by whatever has sway or popularity for the time being. They rarely do anything very bad or disgraceful, unless unduly persuaded by those who are bent on taking advantage of their pliable disposition ; and likewise they seldom achieve anything very great. They are just creatures of circumstances.

On the other hand, persons possessing very large, powerful brains and evenly shaped heads, will often surprise themselves and others with their many-sided strong characteristics, their resourcefulness, and capacity to adapt themselves with equal ability and success to a large variety of circumstances and pursuits. All seems to be grist to their mill, and it is wonderful what a great deal they can get through and do, necessitating the use of strong mental gifts, differing widely in their nature and application.

Thus a person of this type will sometimes be known as a clever lawyer, literary writer, politician, art connoisseur, linguist, traveller, social entertainer, business man, and a valuable consultant in respect to business concerns and many other matters of social and national importance. In these cases it requires careful discrimination to tell which qualities are likely to exercise a preponderating sway in influencing their actions, and a very small event may sometimes turn the whole course of their careers.

I remember, when little more than a youth, a friend asking me to examine his head. This I had done on many

previous occasions, but as all his mental organs were so evenly developed, and of only average strength, I never felt I could say anything very special about his character. Seeing that his social nature and appetites rather predominated, and combined with an adaptable and fairly good-natured disposition, I intimated that bad company and social indulgences would be what he would most have to contend with and guard against. Time proved this to be true ; for this amiable young man, not having strength of mind to resist other's influences, eventually took a downward course, which ruined the whole of his life's prospects.

It will thus be seen that to possess some special development is often a safeguard, preventing the individual from degenerating into an ordinary or weak character, and it acts as an incentive also towards achieving something of sterling value.

Many of the world's greatest achievements are the outcome of talents and abilities, and the energy and daring of those who possess striking mental developments, rather than evenly balanced heads. Those who possess evenly balanced heads of only average size would do well to cultivate some special mental faculties, so as to give them an impetus to greater exertion in some commendable direction.

Hobbies are often the means of developing and disclosing some existing mental peculiarity or talent, which may not have found opportunities for expression in a person's ordinary vocation.



MY MOTHER.

The above portrait is of my Mother, who was the only one who encouraged me to make Phrenology my profession when everything seemed against my doing so—see page 229. The portrait was taken on her wedding day, and was in the possession of a relative in South Africa. Had I received it sooner it would have accompanied that of my Father in my book—My Village, Owd Codnor, Derbyshire. My Mother was intensely interested in Phrenology, and it was from her, whilst I was quite a youth, that I gained my first knowledge of the subject. It will be seen that she has a large organ of Human Nature, and a very sympathetic and affectionate disposition.



A QUAKER WEDDING.

From a painting by Benjamin West, the Quaker artist, and America's historic painter. Born in Pennsylvania, October 10th, 1738, his rare artistic gifts were early shown, and interesting prophecies were made as to his future fame. In 1760 he went to Rome, and eventually settled in England. He was married at St. Martins-in-the-Fields in 1765 to Elizabeth Shewell, of his native land. His genius gained for him the patronage of George III. By abandoning the pseudo-classic in his *Death of Wolfe*, he revolutionized English historical painting. His suggestion to the King of a series of pictures on the progress of revealed religion led to the propriety of introducing paintings into places of worship. He was offered a Knighthood, which he courteously refused. Many of his works are in Windsor and Balmoral Castles and much appreciated in France. He succeeded Reynolds as President of the Royal Academy in 1792. His life was long and laborious, his productions extensive. Without any specific complaint, his mental faculties unimpaired, his cheerfulness uneclipsed, his expression serene and benevolent, he passed from this life March 11th, 1820, in his 82nd year.

CHAPTER XXX.

PRACTICAL APPLICATION OF PHRENOLOGY.

THE UNTHANKS.

He was a big-minded, lonely man, an agent for his own property, and I was arranging to take temporary premises of him for the summer season in a fashionable seaside resort. He had a dark, sad, stern countenance, and was looked on by people in his locality as a most unsociable, severe individual—a person to be avoided. But there was something in his disposition that attracted me, something really good in the man that was overlooked by most people who knew him. From the first I felt a kindly regard towards him, and he evidently reciprocated my feelings. He realised that I understood him. “You are the Phrenologist?” he said. “I have never had my head examined—will you do it for me?”

Our business transaction being settled, I made no hesitancy, and having a tape measure with me, I measured his head, and there and then described his character in considerable detail. His disposition lent itself to a good deal of interesting explanation.

He had quietly taken in all I had said, and fallen into a reflective mood, and for a while it was difficult to know what conclusion he had come to regarding my delineation. Presently he looked inquiringly in my face, and said: “Yours must be a wonderfully interesting science. You know me as no one else seems to.” I had been explaining many subtle qualities in his character, and how that he understood others better than others understood him.

He had a distinctive personality, possessed large Firmness, Conscientiousness, fairly large Benevolence, great intuitive perception of character and motives, detective instinct, and a combative spirit. He was also keenly observant of details, critical, cause-seeking, analytical, all of which qualities made him exacting, contrary, wilful, over firm in adhering to principles once formed ; and though he possessed generous feelings, a mighty sense of justice over-ruled his character. He resented injustice of any kind, and was intolerant of fraud and deceit.

Although certain combinations of faculties made him subtle and difficult of being understood, he was frank and outspoken. But he lacked Approbativeness, Veneration and Hope, possessed an intense love of independence, Self-esteem and dignity of character and could not bear anything that savoured of condescension ; was unhopeful, absolutely disregarding of other's opinions, defiant, hated forms and ceremonies—was distinctly unconventional.

He told me he had had a very hard life, could not bear to be in any way beholden to others, nor ask the least assistance of others. To be chummy and friendly, as he observed many were, was quite beyond his own conception, so much so that he almost abhorred association with others, and he felt that he would rather die than work under any living person. His parents did not understand him, and he had some difficulty in understanding himself.

He had left home when quite a lad to seek his fortune in the wilds of a foreign country, and years of isolation only added to the singularity of his character. After encountering every sort of hardship and disappointment, with his hard-earned savings he returned to his native land, married, and set up as a property dealer. He seemed reluctant to discuss his family experiences, and I rather surmised that they had not added to his happiness, though he was a home-loving man ; and he had grown-up children, but they were not living with him.

He invited me to take lunch with him, and a few days later I went, as arranged, to his residence. He came out to meet me. What struck me especially as I approached his house was the peculiar name—"The Unthanks," inscribed in bold gilt letters on the entrance gates. It was a substantially built villa, away from the busy activities of the town, in a snugly secluded spot, hemmed in with high hedges, neatly trimmed, behind which were beautifully cultivated flower and kitchen gardens, hot houses, lawn and shrubberies. Revelling in the beauty of nature, lived this peculiarly dignified, unsociable and misunderstood man. An excellent meal had been prepared, and dinner laid for two, after which there was a selection of wines and cigars.

He made no apology for there being no other member of his family present. The meal was well served by a quiet, elderly person, whom he introduced as his house-keeper. He showed me many things which he treasured in his beautifully furnished home ; and we walked around the garden, and chatted whilst sitting under the verandah. He was a well-informed and very practical man, and at one time had been a mining engineer and prospector.

We talked on many subjects, and eventually I asked him why he called his residence The Unthanks. Opening out his mind to me, he said that he delighted in the possession of nice things, and had always in his wanderings longed to have a home of his own. His lot in life had been hard, everything and everybody seemed against him, he had met with little kindness or sympathy, but through all his struggles and disappointments, he had made sufficient money to become independent, and to build himself this beautiful home. But, he continued, he had nobody on earth to thank for what he had. It had been acquired through much self-sacrifice and hard work, and that was the reason he called his home The Unthanks.

We have in this man an example of many another well-meaning but misunderstood individual. What a light Phrenology throws on a character of this kind. His hard-working disposition, intellectual and refined longings, his honesty of purpose, and love of the beautiful in nature, were evidences of his good intentions ; but nobody troubled to understand him. Thus, with ambitions quelled, and affections suppressed, he was allowed to estrange himself from the loving influences of home and family, and haphazardly develop his character in hard, unresponsive environments, in which nobody seemed to care for him.

And so he developed a hard, ultra-critical, contending, antagonistic, contrary nature, whilst longing for things different. Under the guidance of Phrenology, his life might have been made more happy and prolific of greater usefulness.

CHOOSING A BABY.

It is only occasionally that we have opportunities of choosing our babies. Usually parents have to take them as they come, irrespective of sex, and with the disposition and mental characteristics born with them.

There is a faculty of the mind named Philoprogeneritiveness, which gives an innate love of children, and of whatever is young, helpless, and requiring care and protection in the rearing; including pets, animals, things young and tender, trees, plants, flowers and growing things. This is a wonderful provision of nature, or all manner of life would soon become extinct. Nearly every species of female has this faculty well developed—larger generally than males. There are some inhuman parents who have little or no regard for their offspring, though fortunately for the race they are few compared with the many whose natural devotion to children is constantly in evidence. In bird life, the cuckoo is an example of lack of this faculty. She lays her eggs

in other bird's nests, and leaves the care and rearing of her young to other birds.

Natural as is this faculty to women, it is not always the good fortune even for married persons to have children of their own. Hence there exists amongst many both married and single the maternal instinct to have the care and upbringing of babies and children. As illness, misfortunes, wars, privation, disaster, and in some cases wanton neglect deprive many a child of its natural birthright and the parental care that is due to every child, there are many benevolent institutions supported by voluntary and public contributions which take on the responsibility of the welfare and upbringing of destitute children and orphans. Some of these institutions are prepared to allow responsible applicants to adopt these unfortunate little ones, and occasionally the municipal guardians of the poor have the responsibility of finding suitable foster parents and homes for their little charges. In these instances a person desiring to adopt a baby may have the opportunity of making a selection.

An opportunity of adopting a baby was afforded some time ago in connection with the guardians of Market Bosworth, Leicester. It was stated in an advertisement that the guardians were desirous of finding a home for a deserted baby, described as a pretty and bonny boy aged two years. There were over three hundred applicants for this little foundling, and the guardians held a special meeting to deal with the applications which kept rolling in from different parts of the country. This was certainly no easy task for a public body of this kind, and I wondered if they were fully aware of the responsibility attached to their decision in disposing of their little burden. Surely this was a case in which the advice and decision of an expert phrenologist would be especially helpful. Here were hundreds of applicants ready to adopt the child—who of them would get him? Usually in cases of this kind selection is made from the

more wealthy parents, with the idea that they would afford the child good prospects and opportunities for education and training ; but such a decision may possibly be the worst that could happen. The hereditary conditions of the child, as portrayed in his mental and physical constitution, ought to be taken into account, together with his phrenological developments, and likewise the right kind of environment in which he would best develop and thrive ; not mere monetary considerations on the part of those willing to adopt him. If this little one had come from poor but striving parents, he may possess the elements of a practical intellect and progressive nature, which would be all the better for being put to some degree of severity of test, so as to bring out the best in him. Monetary advantages and easy circumstances in such a case might be ruinous to his future. Whereas more humble associations, in which the boy's abilities, perseverance and industry were needed would be better. How on the mere looks of a baby, and without taking into account hereditary conditions and his phrenological developments, are the guardians to judge correctly regarding these important matters ?

It is not unusual for persons adopting children to consult the phrenologist regarding the mentality of the child, and it is quite possible to tell the character, disposition and abilities which are likely to be manifested later in life. I remember many years ago, two very refined, independent, maiden ladies bringing a child to me from a local workhouse. I noticed the little one was very delicate, and had a poor mentality, evidently the offspring of very ordinary uneducated, only averagely intelligent and physically weak parents. I explained to the ladies that the child would be likely to be constantly ailing, and that they would not be able to educate her up to a standard of refinement and intelligence anything like their own, and so they would later experience disappointment in such a selection. The ladies, who were of a quiet, retiring disposition, made

little comment, and went away ; but a few days afterwards, they drove up with another baby from the same institution—a fine, lusty, robust, large-headed child, blessed with a superabundance of health ; and whose energy, force of character and practical hard-headed business tendencies, in addition to a strong social nature, would soon develop far beyond the control of ladies so highly organised.

Satisfied with my explanation that this also would not be the right sort of baby for them, they afterwards brought a third child—a beautiful baby girl, possessing a highly refined physical and mental organisation, a child who must have come from exceedingly refined, intelligent parents. I particularly advised them to select this one, and ventured to say that she would grow up to love and cherish them, and be thankful for the advantages which they were willing to bestow upon her ; and that she would be capable of acquiring a superior education, would be interested in the arts, music and literature. This baby was adopted, and every two or three years afterwards, whilst she was growing up to womanhood, these mysterious ladies drove up to my consulting rooms with the little girl, accompanied at first with her nurse, afterwards with her governess, to know how she was intellectually progressing.

It now remains to be said that this little workhouse baby, selected on the basis of phrenological science, grew up to be a charming and most gifted young lady—musical, artistic, literary, with a delightfully refined disposition ; and a pleasure, comfort and real reward to those who so kindly and generously adopted her. Thus by the aid of Phrenology this young lady has been able to develop and utilise her gifts in a way that would have been almost impossible under the necessarily sterner regime of the workhouse.

This is only one instance of many others, and I say most decidedly that if matters so important to the welfare of the child are going to be managed successfully, and be a

future blessing to those who adopt children, and to the unfortunate babies themselves, Phrenology alone can be the absolute guide.

SAVED FROM DIVORCE.

They were a gifted, intelligent pair—man and wife—and had brought their little boy for a delineation. The child had a remarkably powerful brain, embracing superior gifts for music, literature and the histrionic art, combined with practical intelligence, imagination, an enterprising mind, and fair business judgment. Impressed with the phrenological explanation of the child's abilities, the father decided to have a delineation. He was a man of unique and distinctive mental capacities : large-brained, intellectually powerful, having a remarkable personality, which stood out as a distinguishing element in his character and appearance. Although a little aggressive, critical to a fault, persevering, persistent, determined, and to some extent cognisant of his mental gifts, he was nevertheless fairly modest of his abilities, and reasonable.

My clients were perfect strangers to me, having come with the express purpose of securing a phrenological delineation of their little son previous to his going away. The husband, whilst greatly gifted, had evidently worked himself up from poor circumstances. I told him his abilities particularly adapted him for music, singing and acting, and that he was capable of distinguishing himself on the stage, and in organising and management, and that he would put considerable originality into most things that he did. "This is interesting," he said, and, turning to his wife, he begged her to have a delineation. Although differently organised in respect to some of her mental characteristics, the lady was also a gifted woman, particularly in music ; in fact, in this art more largely endowed than her husband, but perhaps not so great in actual technique. She possessed

an extremely sensitive disposition, having regard for personal propriety, was highly refined, not over-confident, but rather independent in spirit. She was idealistic, and distinctly artistic in her tastes ; ambitious and strongly affectional, but very reserved in the manifestation of her affections, not sufficiently responsive, and so afraid of unduly committing herself as to be frequently misunderstood.

“ Well,” said the gentleman, “ this gets more and more interesting ; will you please mark charts for us. You don’t know us, I suppose ? ” I replied that I had no knowledge whatever of them excepting what their heads revealed to me. He then said : “ We are both on the stage, musicians and actors, and run a show entirely in accordance with my own ideas. You are quite right regarding my wife’s reserved disposition ; it is the chief reason for our trouble.” “ And your dominating character,” she added. “ Do you consider me dominating ? ” he asked. “ Yes ; ” I replied, “ but you would not be the strong character you are were you not in some measure dominating. Working yourself up, as you appear to have done, from a lowly position, and seeing that you are not especially self-reliant, you need the will-power you possess—which gives a tendency to dominate and be emphatic—in order to enable you to attain to a position of command, and so hold your own ; but it would be well not to exercise this dominating tendency in your social life. Put it more into your intellectual achievements.” “ Good ! ” he observed, “ but you don’t consider us very suited to each other, do you ? ” I replied : “ I think, with the moderation of one or two little mental excesses, you ought to be very appreciative of each other’s qualities, and eventually get on well.” “ This,” said my subject, “ is very pleasing, but for the fact that we have already arranged for a divorce, and we separate almost at once. We have cabled for money for the purpose, and much as I love the boy, I have promised, if necessary, to give him up for ever. We have concluded

that this is the very best thing to do ; but you are evidently not in accord with the idea.” “ Certainly not,” I replied ; “ I should consider it a fearful mistake. It is simply misunderstanding on the part of each of you. There is nothing so contrary in your natures as to demand such a drastic remedy. Neither of you are in any way bad or vicious. Make a fresh start. You are both very capable, and adapted to take lead and initiative, but you have evidently not yet attained to and realised the best that is in you. Try again. The very nature of your profession has occupied you almost entirely in public entertaining and the pleasing of others. Reserve some of these pleasing qualities for yourselves, and try in every way to arrive at a better understanding. It would be the greatest pity imaginable for two such admirable persons to alienate yourselves from each other. Judging of your mental characteristics, I can assure you that you will have no regrets.” “ My wife likes nice things,” said the man, “ but so far we have not been able to afford them. She has had a college education, and associated with superior people. I have had to acquire my education and training as best I could, and I can, when necessary, put up with meagre fare ; and I am sometimes accounted mean and close when we have to resort to carefulness and economy ; but I tell my wife that when we are better off she shall have two motor cars if she wants them, and anything else I can afford her. This consultation has thrown a new light on our affairs. May we dare to hope for better things. What do you think, my dear ? ” “ I can only hope for the best to happen. I don’t really want to leave ; I see no prospect in separation,” said the lady.

Taking out a treasury note from his pocket, and handing it to me, the man kissed it in passing, and said : “ It is borrowed, but I have never spent money better, and our coming here is, I think, the best thing we have ever done in our lives.”

EXCEPTIONALLY ENDOWED PERSONALITIES.

I am often asked who is the most remarkable person I have examined. Out of a selection of over a quarter of a million delineations, it is difficult to state, for it can unhesitatingly be said that amongst that number there have been some thousands of remarkable characters. I have always regarded the visits of clients as confidential, and have made it a rule not to publish the names and delineations of distinguished clients excepting in rare instances in which I have concluded that they would not mind, which has considerably limited the number whom one could usefully write about.

Mr. Lloyd George is decidedly one of the most remarkable and gifted men I have examined, and when writing his delineation in 1902, I made the following statement in the March issue of the *Popular Phrenologist* :—

“ Whatever his achievements up to the present may be, they give but an inadequate idea of the extent of his capabilities. Recognised political leaders will have to look to their laurels if they would hold their own beside a mind so colossal in its power, and far-reaching in scope and breadth of intellect He is endowed with exceptional mental powers, originality, comprehensiveness of mind, breadth of understanding, a high moral tone, eloquence, wit, imagination, resourcefulness and practical common-sense judgment ; and is capable of exerting an influence highly beneficial to his fellow-men Health permitting, he has, without doubt, an important and great future before him.”

Immediately after interviewing him, though knowing but little about him, excepting that he was an M.P. and Welsh lawyer, I wrote the above ; which may be accounted prophetic, and it will generally be agreed that he has fully justified what I then said of his potential gifts. He has since brought some very gifted friends to see me.

Paderewski, whom I delineated about the same time, then known to the public only as a great musician, surprised me by the largeness of his head, and great and varied intellect in other directions besides music. I reminded him that, genius as he was in music, he had mental abilities which could be applied successfully to other things as well as music and musical composition. He later became President of Poland, and has otherwise greatly distinguished himself.

Bart Kennedy had a very large head, and a unique character. I interviewed him before his first book was published in 1897, and he was so amazed when I revealed to him his phrenological developments that he presented me with the very first copy of his first book "Darab's Wine Cup," which had just been brought to him from the binders. He afterwards wrote over a score of books. He was a Liverpool boy, Irish by birth, and uneducated, but he had exceptional ability, and an eager mind for seeing and acquiring experience. He went to America, tramped the country, wrote books whilst doing so, and did all sorts of things, from being an oyster dredger, ship's cook, opera singer to journalist, editor and author. He often dropped in to see me. It interested him to know as the years went on how he was mentally progressing.

Wilson Barrett was one of the most mentally powerful, capable and splendidly physiqued whom I have interviewed amongst actors. He possessed a large head, 24 inches in circumference, endowing him with a comprehensive understanding of human nature, to which he was able to give a wide and varied human histrionic interpretation. Sir George Alexander had an equally large head, and was a remarkably gifted actor; keenly observant of details, distinctly artistic, particular and exacting, but he had not the creative capacity and originality of Wilson Barrett. Edward Terry was a charming actor, possessing much originality, and was highly moral minded and refined.

Albert Chevalier possessed a large, capable head, a wonderfully comprehensive mind, an immense sense of incongruity, was remarkably resourceful and adaptable. He had a friendly, sociable, lovable nature, great imagination, the linguistic gift, literary and musical ability, and originality. He was a resourceful and unique entertainer, and a genius in the portrayal of coster characters.

As an artist, Phil May had an outstanding and distinctly unique character. His sense of humour was deep and subtle. He was a very sensitive man, greatly tended to depreciate himself, was not sufficiently aggressive, and needed more confidence, business ability and ambition.

Sir Oliver Lodge possesses a large and remarkably well-proportioned head, indicative of a splendidly balanced, powerful, far-seeing, philosophic, scientific and decidedly practical mind and intellect, which accounts for the distinguished position he holds to-day in the scientific world. His exceptional mental endowments and mental expansiveness and originality combine in giving him a deep insight and astute understanding of the psychic and spiritual as well as the physical forces of nature. He is a profound thinker and reasoner, prolific of ideas, critical in judgment, logical in his conclusions, investigative, researchful, penetrative, and very intuitional: a keen student of human nature and psychic phenomena, and distinctly practical with these gifts.

The Earl of Dysart had a very refined, highly intelligent, thoughtful, comprehensive, philosophic and far-seeing mind. He was particularly interested in my delineation of him.

Lord Runciman visited me several times before I knew who he was. He brought many very gifted friends, Members of Parliament and literary writers to have their characters delineated. He was himself a very gifted man, mentally powerful, and typical of a very practical, capable, scientific-constructive, business man, who had risen in life to the highest success through sheer ability, hard work

and indomitable perseverance. He was indeed an exemplary, commendable character.

Dr. Joseph Parker of the City Temple, with his $24\frac{1}{4}$ inches circumferential measurement of head, was the most mentally gifted, powerful and capable preacher I have examined. He was a great believer in Phrenology. Dr. John Clifford and Dr. Talmage were also highly endowed, influential and great preachers.

Professor Sigmund Freud, whom I had the pleasure of personally interviewing when visiting Vienna, is a man of very remarkable character and ability. I have examined few possessing a greater development of Human Nature. There is little wonder that he delves so deeply and profoundly into the study of human nature, character and mentality. Keenly observant, amazingly shrewd and immensely penetrative, intensely psychic, analytical, critical, philosophic and intuitive, and bringing everything to the test of practical experiment and experience, there is little that pertains to character, motives and psychic manifestation that escapes his far-seeing penetrative mind. Were he more optimistic his outlook would be more exhilarating and less sombre. He is a very serious-minded man. He was very interested in all I said about his phrenological developments; and he told me he once knew a man in Vienna who knew Gall, the founder of Phrenology.

A DARING BUT TRUE PROGNOSTICATION.

One can touch on only a few exceptionally endowed personalities. Further interesting outstanding characters will be found in my books—*Personality and Success*, and *The Life Story of a Phrenologist*, from which the following is quoted relative to Captain Dreyfus, at the time he was court-martialled and condemned to Devil's Island :—

A study of his photographs convinced me that he was not guilty of the crime for which he was convicted,

and in my delineation of him, which appeared in the Popular Phrenologist Journal for October, 1899, I emphatically declared this in the following words :—

“ Judging from his phrenological developments, even in the face of the fact that he is again condemned as a traitor, I long since came to the conclusion that he is an innocent man, incapable of committing the crime of which he is accused, nor would he be likely to be inveigled by others into doing anything of the kind. A soldier more true, more honourable and loyal, in my opinion, it would be impossible to find, and his head is an index of his innocence One cannot study the character of Captain Dreyfus without feeling that he is a great martyr, and a misunderstood and misjudged man.”

After years of dire suffering, disgrace and humiliation, it was proved that he was not guilty of the crime. He was released, and his character publicly vindicated.

Another of the most remarkable characters I have delineated is Lord Beaverbrook. So struck was I by his powerful and unique mentality that before knowing who he was, I said that if I had a head like his, and the phrenologist's fee was twenty-five guineas, I should have it done. He possesses a large, powerful brain, large Sublimity and reasoning powers, outstanding in respect to business judgment and ability. He is a thinker, reasoner, has remarkable planning capacity, great organising powers, is prolific of big ideas, original in his methods of doing things, has great imagination, and is equally great in his practical outlook ; strongly endowed with Cautiousness, but with immense capacity for enterprise and optimism. He is sensitive, unobtrusive ; in fact, not strongly endowed with Self-esteem ; but he is self-possessed, has enormous planning and constructive ability, great powers of endurance and steady determination. He lets nothing deter him ;

opposition stimulates him. He has phrenologically a great business mind, is ever happy in organising and doing things. His mental grip and understanding of men, and capacity for business supervision and directing affairs is immense. He has a profound sense of humour, and understands others better than others understand him. He is a man with a purpose in life, plans ahead, is a philosopher in business concerns, and immensely resourceful.

One would like to say more relative to distinguished and sometimes Royal visitors to our consulting-rooms were it not seemingly egotistic to do so.

ADMIRABLE CHARACTERS.

These portraits of Dr. Elliotson, Dr. Gall, and J. D. Holm, might well have been put in the first chapter. Students will appreciate them as being of specific interest. That of Dr. Elliotson is the only one I have seen of him, and is reproduced from Volume II of the *Lancet*, June 8th, 1833 ; accompanied by an appreciative account of his high credentials, and the important position he held as a medical writer, professor of medicine in the University of London, and senior physician of St. Thomas' Hospital, and shows the high esteem with which he was regarded in the medical profession. His father was a wealthy man. Dr. Elliotson was born in London, and with the exception of three years at Cambridge, and three in Edinburgh, he lived in London all his life.



JOHN ELLIOTSON, M.D.

The following is the closing paragraph from the biographical sketch of Dr. Elliotson in the *Lancet* :—

“ In conclusion, we may add that Dr. Elliotson was the founder, and is the President of the Phrenological Society of London, is the President of the Medico-Chirurgical Society, an F.R.S., a most learned Fellow of the London College of Physicians, a very delightful fellow in general society ; holds interesting Medical Conversaziones, gives splendid musical parties, which are attended by the first musical professors in London ; and finally is in all his words and actions a happy exemplification of that ‘ noblest work of God ’—an honest man.”



DR. GALL.

The above sketch of Dr. Gall, from *La Physiognomie et Phrénologie*, by Isidore Bourdon, Paris, 1842, is, I should think, from what we read of him, particularly portrayal of his splendidly philosophic mind, his great breadth of thought and understanding, intellectual grip, originality, self-possession, and remarkable powers of endurance. I like it better than some of the portraits we have of him, and so have taken the liberty to reproduce it. It evidently shows him as a young man, and must have been drawn by a clever artist, to whom he was well known.

This portrait sketch of John Diderick Holm, reproduced from Volume V of the *Journal of Health and Phrenological Magazine*, July, 1855, is somewhat crudely done, but so far as I know, it is the only picture we have of him, and so is worth preserving. He was a man of remarkable character and ability, typical of many others of the earlier devotees of the science. Born at Carlscrona, Sweden, June, 15th, 1775, of poor but industrious parents, and early thrown on the world, at fourteen he became a cadet

in the Swedish Navy, experienced much harassing service in the fleet, and whilst in the fortifications at Helsingfors. In 1793 he was appointed second in command of his ship ; later he had command of a packet sailing under neutral colours between Dover and Calais, and for several years he continued his command between London and the Mediterranean. He saw the Coronation of the First Napoleon. It was on this occasion that he became acquainted with Dr. Gall.



J. D. HOLM.

In 1801 he married an English lady living in France. Ultimately in 1805 he settled in London as a foreign merchant retiring in 1817 with a handsome competency. He then commenced his phrenological career. It was in this year that he met Dr. Spurzheim, and from that day, for thirty-eight years, he devoted himself to the science with the most ardent zeal and unfaltering perseverance, giving his whole

time and ample means to the investigation and promulgation of the science which he believed to be of paramount importance in the interests of truth and human improvement and amelioration.

With an overwhelming sense of unfitness to do justice to the science, he laboured day and night unceasingly to become a phrenological lecturer, teacher and writer. He delivered regular courses of lectures in London, and occasionally in the provinces, but chiefly at his own house at Highgate, which had become a welcome meeting place to all interested in the science. He frequently lectured to popular and enthusiastic audiences, as well as the medical profession. His lectures embodied vast stores of knowledge extending over forty years.

He was on terms of intimacy with nearly all the remarkable men of his time, and his museum of skulls and casts comprised nearly all the celebrities as well as criminals of the last century. A visit to his home was no ordinary gratification. Amongst his valuable possessions were the real, authentic skulls of the poet Alexander Pope, and that of M. Casimer Perier, Prime Minister of France under Louis Philippe. His immense phrenological collection, numerous works of art, and valuable library included rare works, and manuscripts and letters from distinguished personages, and his extensive correspondence over sixty years expanded into volumes.

He and Dr. Spurzheim lived for many years in the closest friendship, and he considered it a high honour to have been Spurzheim's pupil and friend, and deeply revered his memory. He was appointed executor to Dr. Spurzheim, whose profound regard for him was such that he left him full possession of his unrivalled collection.

His portrait shows that he possessed a very capable mind. He was a thinker, reasoner, philosopher, with great powers of endurance, and a far-seeing, prophetic outlook on life. As a scientific man his knowledge was

extensive ; as a seaman and merchant he was familiar with the ways of the world, as a citizen, quiet and unobtrusive, as a parent tender and affectionate, as a phrenologist highly informed and experienced, capable of greatly enlightening humanity, and a teachable example of what can be achieved by hard work. Having practical experience of this himself, he said : If a man wishes to learn Phrenology, he must work hard ; there is no royal road. I have laboured, and I have made sacrifices which none but myself can estimate. He lived to be over eighty ; had four sons—three in the medical profession.

What an intensely hard-working, exemplary character. Such life-long devotional interest in the promulgation of Phrenology by one who understood its worth should ever be an enthusing incentive to all earnest advocates of the science, urging us to continuous, ungrudging service in the cause we espouse. The world is sadly in need of more phrenological devotees of his disposition and abilities.



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